

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 23.

JACKSON, MISSISSIPPI, JANUARY 18, 1899.

NEW SERIES, VOL. 1, No. 9

Rev. J. M. Roddy, of Midway, Ky., goes to the pastorate of Eureka Springs church, Arkansas.

Dr. J. S. Kirtley, of Second Baptist church, Little Rock, goes as pastor to West Port church, Kansas City, Mo.

Dr. L. G. Barrett preached a fine sermon last Sunday at the Baptist church in this city. Text, Joshua v. 13. Points, the conflict, and conquest, of Christianity.

The Jackson Baptist church last Sunday, in a full meeting, unanimously called Rev. W. F. Yarborough, of Crystal Springs, as pastor. We have reason to believe he will accept, and we are all very happy over the outlook.

The *Arkansas Baptist*, in last week's issue, mentions the death of twenty-eight Baptist ministers, who have died in that State in the last twenty-two years. It was our good fortune to know personally each of those preachers, and to love them very dearly.

I have before me a letter from Bro. J. R. Taylor, written Jan. 8th, in which he states that he has received \$23.50 for his support in Mississippi College. Half of his matriculation is still unpaid and his note due in next sixty days from entrance, is out for that amount.

Will those who made pledges at the Oxford Association, at Water Valley, for his support, not make haste and forward those pledges, either to Bro. T. direct, or to me, at University, Miss.

W. I. HARGIS.

Mrs. Peck Dead.

ABERDEEN, MISS. Jan. 14, 1899.

DEAR BROTHER:

Our hearts are sad to-day on account of the death of one of our noblest members, the wife of our deacon J. W. Peck. The death occurred this morning. The funeral will take place in the morning. Sister Peck was most beloved by all who knew her. It is a sad blow to our brother and his only child, but they are looking to the only source of comfort.

Will send more extended notice later.

Fraternally,

J. N. McMILLIN.

Notes From Arkansas.

Ever since the new management assumed control of the Mississippi Baptist, I have desired to express my appreciations of the excellent paper that has grown out of what I hope was a happy consolidation. It was with some acute sorrow that I gave up the *Record*.

I have special reasons for which I kindly remember Dr. Hackett; may the Lord bless him in his declining years.

However, I cheerfully welcome the paper in its new form and congratulate the editor for the excellence of his work, and the success with which he is meeting.

Arkansas Baptists are moving forward. General W. E. Atkinson is a true leader in the work for State Missions: formerly Attorney General of Arkansas, now Attorney General of the Lord, and he is nobly prosecuting all the hindrances that stand in the way of progress.

Our college was never so prosperous. We have enrolled about three hundred and forty students.

Health is excellent as usual, and the degree of earnestness and enthusiasm could not be excelled, even by dear old Mississippi College.

Pres. J. W. Conger was never in better spirits than now; he is doing a great work for Arkansas and for the South.

Our faculty is thoroughly united in their work.

DR. E. B. MILLER.

It is with some real sorrow that I acknowledge the resignation of our pastor. It came to us unexpected, and found us unprepared. Some of the brethren in Mississippi are perhaps to blame; for Brother Miller is going back to Mississippi.

Our church is the most important church in this State. We trust that God will send us the right man in due time.

Brother Miller has done a great work during his pastorate of six years.

Our church building was enlarged to twice its former capacity.

Our membership has been nearly doubled, and contributions to all denominational work have steadily

increased, but best of all, Brother Miller has preached the gospel, and in our church we have averaged about a hundred conversions during each year of his pastorate.

I feel personally grieved at Brother Miller's removal; because he has been to me a true friend, as well as a good pastor.

Our church and our entire community are in mourning over the loss. Brother Miller is known so well in Mississippi, that any commendation would be in vain.

Brother Miller and his family will leave us about the first of February, to make their home in West Point, Mississippi. I trust that this will prove to be the union of a consecrated pastor with a consecrated church.

We should be glad to have the Editor to visit us sometime, as he is held here in high esteem. Some Mississippi Baptists may not know that Dr. J. B. Searcy was the General Manager in the building of Ouachita College.

Sincerely Yours

F. D. BAARS.

Arkadelphia, Jan., 12, '99.

Dear Bro. Searcy:

I send answer to the request of a sister. In disposing of it, do what is best for the paper, which should be run for the readers and not for the writers. I mean this.

I enjoy "THE BAPTIST" more and more. Every paper seems to be an improvement. I sincerely pray God to give you wisdom and grace to furnish a paper that Mississippi Baptists need and deserve, and to help us all to be loyal to this and all other denominational enterprises.

You will be pleased to know that my work opens well here in the Hill City. I hope to do the best work of my life here, and pray that I may have a prophet's fire and tongue, and a Shepherd's heart. I do not expect immediate results, but I do look for large and solid prosperity. When you go to the prayer meeting, ask the dear people, whom I served so long amid much weakness and imperfection, to mention me sometimes when they talk with God about his kingdom.

H. F. SPROLES.

The *Religious Herald*, in speaking of a prominent Richmond pastor as a master in exegesis, expresses surprise that there should be any question about the meaning of the word "church" in Matthew xvi. 18, and quotes said pastor as saying he "did not believe there was a competent Protestant scholar in the world who would hold that the word had any other significance in that passage than the general company of Christians, without limitation of time or space and without formal organization." Matthew Henry says of this passage, "This body politic is incorporated by the style and title of *Christ's Church*." Does not an incorporated body politic imply "formal organization"? Is not Henry a competent Protestant scholar? Our readers shall see your answer to these questions, if you make any, brother *Herald*.

CORINTH, MISS., Jan. 14, '99.

Dear Dr. Searcy:

I am sure you have been expecting to hear of our reception by this kind people, so now I write. The fearful weather has been much against "us-all", and the Grippe has also been much in the way, but we are here and have been kindly received. The ladies undertook to "pound us" the other night, but the rain and mud came to our help, and we happily escaped injury; not, however without having received several heavy blows. Had it not rained so, I don't know what would have been the result, for we received many, many, nice and needful things as it was.

Mr. and Mrs. J. L. Huggins kindly cared for me until wife came.

Mrs. E. S. Candler, jr., has returned from Memphis, much improved in health. No serious sickness among the flock, except grippe.

May God bless you in your work.

Fraternally,

E. L. WESSON.

Dr. A. B. Miller, of New Orleans, writes us that he has not given up the First Baptist church in that city to accept the Immanuel church in Little Rock, but that he is seriously considering the matter, and wants to do the right thing. "The Lord will lead."

Our Pulpit.

Saving Is Losing And Losing Is Finding.

BY J. M. HENDLETON, D. D.

"For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (Matt. xvi. 25).

It is not difficult to see what called forth these words. Jesus had predicted his sufferings and death, saying that he must at Jerusalem "suffer many things of the elders and chief priests and scribes, and be killed." His disciples thought he labored under some enthusiastic mistake, and Peter, forward in speech, began to rebuke him, saying, "Be it far from thee, Lord." Peter considered it true as an axiom that the Messiah would establish a worldly kingdom. This view he could not harmonize with Christ's death. It was the wrong view, and Jesus showed a holy impatience in correcting it. He said to Peter, "Get thee behind me, Satan," etc. He also announced denial of self as the fundamental law of his kingdom. This denial of self was to involve a willingness to sacrifice life if need be, and it would be wise to make the sacrifice; "for," as the text says, "whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."

The subject furnished by these words is this:

SAVING IS LOSING AND LOSING IS FINDING.

This is a compound proposition, and I will notice its two parts in order:

1. SAVING IS LOSING.—This is a paradox, and a paradox is a strange thing, apparently an inconsistent thing, a thing that seems to be false though it is true. It is common enough to save in one thing and lose in another. The text, however, represents the same thing—life—as being saved and lost. This is the mystery. Where is the explanation? It is to be found in the figure of speech well known to Rhetoricians, in which there is a play on words, that is a word is used in two senses. As, for example, when Jesus says, "Let the dead bury their dead," he means let those who are spiritually dead bury those who are physically dead. As in the text, his meaning is that he who will save his natural life by a refusal to deny self will lose eternal life. Notice the words will save. There is nothing in the original Greek of the passage cor-

responding to will as an auxiliary verb. There are two words in the Greek, and a literal translation is "Whosoever may be willing to save his life shall lose it," etc. Jesus presents this as the supreme and inflexible condition of discipleship—a willingness to surrender natural life for his sake. It follows that whosoever is willing to save his earthly life by refusing to accept Christ's condition of discipleship will lose eternal life. The reason is, Christ promises eternal life to his disciples. In the days of persecution many, no doubt, did save their lives. They recoiled from the test of loyalty to Christ. They did not profess faith in him. They feared to do so, were unwilling to incur the consequence of such a profession. Others, having made the profession, renounced it when persecution came. They were the stony ground hearers, of whom Jesus said they "endure but for a time; afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended." Paul says, in the last epistle he wrote, "At my first answer no man stood with me, but all men forsook me." What a scene was that! The great apostle bound with a chain, on trial for his life, and forsaken by every man! Still he said with a noble heart, "I pray God that it may not be laid to their charge."

The point I make is, that those who forsook Paul, it may be supposed, forsook Christ in choosing to save their lives. How many of those in this generation who profess to be Christ's disciples would save their lives rather than secure eternal life at the sacrifice of their earthly existence! They would be willing to save their lives rather than meet the terrors of martyrdom. All impenitent sinners would as a matter of course be willing to save their lives. There would be on their part no hesitation.

But all this saving is losing. "Whosoever will save his life shall lose it." He saves life in the lowest sense of the term, but in the highest sense he loses it—loses eternal life. He does not lose existence, but loses all that makes existence desirable. He loses the favor of God, loses happiness, loses hope, and loses heaven. What a terrible loss is this—a loss it will require eternity to comprehend and eternity to deplore. The loss of eternal life is equivalent to the suffering of eternal death. This is called "the second death," to dis-

tinguish it from the death of the body. It includes all that is meant by the wrath of God and the torments of hell—all that Jesus meant by "the worm that dies not and the fire that is not quenched." In view of these considerations I ask, Is not the saving losing? Is not the saving of the natural life the greatest folly when it is done by a forfeiture of the life eternal? Jesus labored under no mistake in uttering the words of the text.

II. LOSING IS FINDING. "Whosoever will lose [literally may lose] his life for my sake shall find it." The words "for my sake" are full of meaning. They imply supreme love to Christ, such love as induces the sacrifice of natural life in maintaining loyalty to him. This is what we are taught in Luke xiv. 26: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." We may not be called to die the martyr's death; but whether or not, our love to Christ must be superior to our love of life. The objects referred to in the passage just quoted must be hated in the sense of being loved less than we love Christ; otherwise, whatever else we may be, we cannot be his disciples. "For my sake," says Jesus. As if he had said, When your life is placed in competition with me, so that you must give up the one or the other, life must be given up on account of your supreme love for me. "For my sake," as if he had said, You will find in me far more than enough to justify your choice of me in preference to life. "For my sake," as if he had said, You will find in me all that you need—wisdom to enlighten, righteousness to justify, sanctification to remove the stains of sin, and redemption to bring your bodies up out of the grave. (1 Cor. i 30). In another passage Christ says, "For my sake and the gospel's." Here by "the gospel's sake" we may understand the salvation which the gospel reveals, and the precious promises with which it inspires the soul. It is "the truth of the gospel," "the gospel of the grace of God," "the gospel of salvation," "the glorious gospel of the blessed God," "the gospel of Christ," and "the everlasting gospel." Observe, the losing of life referred to in the text is to be for Christ's sake. The losing would be utterly vitiated if prompted by any other consideration. It must be for Jesus' sake.

Finding life—shall find it. The

losing of the earthly life leads to the finding of the heavenly. The loss of the mortal life secures the immortal. The sacrifice of the life of the body is a thousand times compensated by the blessed life of the soul, and by the better life of the body after the resurrection. "Shall find it"—that is the life eternal. This is the only way to find eternal life, namely, to hold Christ in so exalted estimation as to be ready, if in the providence of God called to do so, to give up natural life for his sake. He who does this knows Christ, knows something of his worth. With this knowledge is connected eternal life. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John xvii. 3). Those who are in Christ live because he lives, for he says, "Because I live ye shall live also." (John xiv. 18) The grace that confers eternal life reigns through Christ. "That as sin has reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." (Rom. v. 21). Those who live in Christ and through Christ, and because he lives, will live as long as he lives. This immortal life is what is found by him who may lose his mortal life for Jesus' sake. The loser becomes a happy finder, for he finds ten thousand times more than he loses. Think of life as identical with a blessed immortality. Try to comprehend eternity. Let your thoughts run along the cycles of everlasting years. Life! life! to be enjoyed forever—coeval with the life of God, the immortal occupant of the throne of the universe. Truly losing is finding.

REMARKS.

1. Much of what is called religion is worthless.
2. It does not stand Christ's test.
3. What is true of your spiritual State?
4. Are you willing to lose natural that you may gain eternal life?
5. At all hazards seek eternal life.

If Irritable, Out of Sorts, Depressed in Spirits, have a Dull Headache, take a few doses of Dr. J. C. A. Simmons' Liver Medicine for quick relief.

An old clergyman said: "When I come to die I shall have my greatest grief and my greatest joy; greatest grief that I have done so little for the Lord Jesus, and my greatest joy that the Lord Jesus has done so much for me."

A False Religion Has Brought Ruin to Spain.

The greatest of all the causes that has brought ruin to Spanish monarchy is Romanism. This is disguised or lightly passed over by some writers, but no one can become acquainted with the true history of Spain without having it forced upon his notice in a thousand different forms that a false and bloody persecuting religion has completely ruined the people of the Spanish monarchy. History clearly shows that a false religious system like Romanism is a curse instead of a blessing to any people. The principal cause of the decline of prosperity and the great degradation of the people of Spain was the great increase of the clergy and their extraordinary wealth. In the Spanish dominions, which included Spain, Naples, Milan, Parma, Sicily, Sardinia, the Netherlands, Portugal and the Indies, there were 54 archbishops, 684 bishops, 7,000 hospitals, 100,000 abbeys and nunneries, 600,000 monks, "the greatest scoundrels on earth," 310,000 secular priests, a priest to every ten families, many of them men of the most licentious practices in their daily lives. Every village had a monastery. The diocese of Seville had 14,000 priests, nearly the present number of all the clergy of the establishment in England. The Cathedral of Seville gave support and occupation to more than 100 dissipated, corrupt and lecherous priests whose lives were spent and wasted in dens of iniquity throughout the diocese of Seville. Any ordinary reader of history can see that such a great body of the clergy soon destroyed the dignities and power of the State. They encouraged that terrible engine of death, "the inquisition," the very name of which conjures up the most horrid images of death and torture. History shows that this institution committed to the care of Dominican monks was instituted to put down heresy, and on the testimony of two witnesses could condemn them to torture, imprisonment and death. Resistance was vain, complaint was ruin, arrests took place suddenly and secretly at the dead hour of the night. Nor had the prisoner a knowledge of his accusers or of the crime of which he was accused. The most delicate young ladies, as well as the aged mother and father,

were subjected to every outrage that human nature could bear or satanic devilry inflict. Should the jailer take compassion and bestow a few crumbs of bread or drops of water he would be punished as the greatest of traitors. Even wealthy nobles were not exempt from the supervision of the inquisition which was established in every village and town in Spain and Portugal, and which in the single city of Toledo, condemned in one year 17,000 innocent people to a cruel death by a public burning of their bodies on the principal streets of the city. All this bloody cruelty was in a great measure the work of priests and the low, degraded monks, who are a curse to all countries wherever they have settled. Besides the spiritual despotism which the clergy of Spain exerted over a deluded people, the sudden increase of gold and silver led to luxury, idleness and degeneracy, money being flush in every city and village in consequence of the gold and silver mines of America. It is recorded by historians that the people of Spain at the close of the fifteenth century were the most wicked, the most cruel and the most degraded people in all Europe. Their low, moral training by a false system of religion has brought ruin to the people of Spain. With the loss of true moral training the great body of the people have lost elevation of sentiment and are cruel and proud, and follow frivolous pleasures and amusements such as vulgar plays, pantomimes and the cruel sport of bull fights in almost every city and village. This cruel custom of bull fighting is at this time carried on to-day in Spain, and is patronized by the lazy and pleasure-seeking clergy who have brought ruin and destruction to their country.

S. M. D.

In Western Recorder.

War on Polygamist.

The Chattanooga (Tenn.) Pastor's Association passed resolutions protesting against seating Congressman-elect Roberts of Utah because he is a polygamist. The Association is composed of all the evangelical ministers in the city. Roberts was located at Chattanooga from 1883 to 1886 as president of the Southern States Missions of the Mormon Church.—Appeal.

A million and a half of money was spent, in the simple matter of coal, in the recent bout with Spain.

Preaching to the "Times."

In actual fact "times" are less variable for the purposes of a preacher than is commonly supposed. Steamships and railway cars differ materially from the conveyances they have superseded, but their passengers have, as men and women, undergone no corresponding change. The carnal mind is still enmity against God. Man is still so ignorant that he needs a great Prophet; so guilty that he needs atonement; so rebellious that he needs to be defended; so wayward that he needs to be "established" and kept by the mighty power of God. Nor does the enemy of our souls discover or invent a great deal. Satan is a finite being. He has not materially modified or improved his devices since the beginning. Worldliness in our time is in substance the same as before the flood. If you study the history of our first parents' temptation, you will see how few improvements the tempter has effected in all these thousands of years. Study the temptation of our Lord, and you will see that the policy tried on Him is still the diabolical policy applied to man. To sow the seeds of distrust of God and confidence in self; to point out easy roads to elevation on Satan's plan; or to lead men into self-destroying presumption—this is, even now, as then, the aim of Satan in all the agencies he establishes and in all the movements he inspires.—Dr. John Hall.

Spiritual Worship.

It is surely of comforting significance that Christ should have made his most profound spiritual revelation to the poor, sin-stained woman at Jacob's well. Knowing fully, as the interview revealed, her dark record, he yet made her the vehicle of his deepest word to mankind concerning the nature of God and the manner in which he is to be approached by his creatures. The interview shows how wide open is heaven's gate, and that not even the chief of sinners who, with contrite heart, would worship the Father in spirit and in truth, may be denied the privilege.

It also shows that such worship is not necessarily confined to place or period. Wherever there is a needy soul, and whenever its desire is to draw near to God, there and then are the place and season of approach into his presence. It is true, indeed, that especial rever-

ence is due to the house of God, and that men should cultivate a state of feeling appropriate to its exercises. But it is likewise true that genuine religion will be worshipful everywhere and at all times, converting the talk and tasks of every day into a series of acts of devotion.

The word "worship," by which the translators of the Common Version very happily rendered the original, contains in itself much instruction and suggestion. It is derived from the Anglo-Saxon "worth-ship," an epithet applied to persons of superior merit, in acknowledgment of the good qualities, and hence the worth, they are recognized as possessing. Such is its sense in the Common Version. Thus, our Lord tells his disciples, when they are invited to a feast, to take the lowest seat, for in so doing, he adds, "thou shalt have worship of them that sit at meat with thee." The worship of God, then, is our recognition of his attributes, qualities and characteristics, as we apprehend them; as, for example, his wisdom, goodness, mercy and love. Reverent acknowledgment of these, and of all other adorable powers and excellences of God, is an essential element of worship. Critics may deride, if they will, our extemporary prayers, telling us that it is in vain and profitless to tell God of the things he knows so well and we so imperfectly. Our answer is that the attribution and petition they deride always have been elements of Christian prayer, and furthermore, that we should never pray did we await the ability to tell God things that he does not know. Such criticism, as has been rightly said, would lie against the prayers of the inspired saints as against our own, and, if permitted to become a barrier, would make communion with God impossible.—Er.

The United States is now preparing, and will soon issue, a full muster roll of the Confederate Army.

It is said Southwest Pass is expected, by appropriations from Congress, to be improved so as to give thirty-five feet of water, thereby admitting the largest ocean steamers, loaded to their capacity. The improvement is estimated to cost \$12,000,000.

It costs about \$14,000 to patent an invention all over the world. There are sixty-four countries in which a patent can be protected.

A Tree of Life.

BY JOHN CHRISTIAN.

Psalms i. 3:—"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

By the banks of this river it is springtime the year around; the fruit trees are in full bloom and the fruit ripens every month. The breath of heaven is in every wind, prosperity by the river and the trees are heavily laden with the most luscious fruit. Such is the figure that the Psalmist uses of the righteous man. Such is the thought to which your attention is invited:

1. This tree is of the Lord's planting. The tree has been the subject of the greatest care. Three things are involved in this idea: (1.) The ground had been cultivated and carefully prepared for the planting of the tree. The heart of the man had been prepared and made ready by the grace of God. (2.) The tree had been carefully selected. It was no wild olive tree planted here, but a tree of the Lord's own planting. (3.) The Lord planted this tree. "Ye are God's husbandry." This great thought of a tree, a righteous man, planted by the hand of God in a cultivated soil, is beautifully set forth by the old Norse fable. The story goes that a traveler, worn and weary, sought the protecting shade of a beautiful tree to rest himself. He speedily fell asleep. While he slept woodmen came and began to cut down the tree. To the surprise of the traveler, when the trunk was severed in twain the tree did not fall. He began at once to investigate this strange thing, and to his surprise he found that the tree was rooted in heaven, and that its roots were upward and not downward. So this man was planted of the Lord.

2. The location of this tree was by the rivers of water. Carlyle has pictured to us the Norse story of the ash tree of existence. "I like, too," says he, "that representation that they have of the tree Igdrasil. All life is figured by them as a tree. Igdrasil, the ash tree of existence, has its roots deep down, in the kingdoms of Hela, or death; its trunk reaches up heaven-high, spreads its boughs over the whole universe; it is the tree of existence. At the foot of it, in the death-kingdom, sit three *nornas*, fates—the past, present, future; watering its roots from the sacred well. Its boughs, with their bud-

dings and disleafings,—events, things suffered, things done, catastrophes,—stretch through all lands and times. Is not every leaf of it a biography, every fibre there an act or word? Its boughs are histories of nations. The rustle of it is the noise of human existence, onwards from of old. It grows there, the breath of human passion rustling through it;—or storm-tost, the stormwind howling through it like the voice of all the gods. It is Igdrasil, the tree of existence. It is the past, the present and the future; what was done, what is doing, what will be done; the infinite conjugation of the verb *to do*."

This is what is called the "machine of the universe." The words are beautiful, but the thoughts awful. The roots of this tree were centered in death. The story of the Psalmist is radiant in its brightness. The roots of this tree drew life from the rivers. This tree was planted in the place of life and not of death. "For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit." Jer. xvii. 8. "The most interesting grape vine in the world is in the palace at Hampton Court. It was planted in the time of the Georges and continually increases in its abundance of grapes. I was speaking to a cultured lady at Oxford in regard to this vine, and she asked: "Do you know the reason for its marvelous fruitfulness?" and when I answered "No," she replied: "It is planted in the alluvial soil of the Thames and has centered its roots in the mud at the bottom of the river." It draws its substance from the river, and so it is the most fruitful vine known to men. Thus the Christian man is planted by the side of the river of salvation.

3. This is a growing tree. You remember the beautiful description in Ezekiel xlvii. 12: "And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months, because their waters, they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine." Nothing must be allowed that will hinder or impede the Christian life. The tree must be kept healthy and growing. The

ground must be cultivated, enriched, the tree pruned. One of the most fatal things is to allow vines to grow on fruit trees. These creepers will sap the life of the tree and ultimately take the life of the tree itself. No incumbrances must be permitted to the divine life. The Christian is expected to grow.

4. It is a fruitful tree. It is to bring forth its fruit in its season. In Revelation it is said: "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations."

This means producing twelve fruit harvests. The idea is not that there are twelve kinds of fruit on the same tree, for that is not implied in the language used by John. The tree bore fruit every month in the year, so that there were twelve fruit harvests. It was not like a tree that bears but once a year, or in one season only, but it constantly bore fruit, it bore every month. The idea is that of abundance, not variety. The supply never fails; the tree is never barren. As there is but a single class of trees referred to, it might have been supposed, according to the common method by which fruit is produced, there would be sometimes plenty and sometimes want; but the writer says while there is but one kind the supply is ample. The tree is everywhere and constantly producing fruit.

The supreme test of a fruit tree is that it bears fruit. A big red apple is worth all the arguments in the world on apple raising. "Ye are my friends," says the Master, "if ye do whatsoever I have commanded you." In Palestine there is a tax on fruit trees, and the tree that does not bear fruit becomes burdensome and is immediately cut down. God punishes the man who does not bear fruit, by taking away from the man the power to bear fruit. In one number of the "Household Words," Dickens describes a visit to what he calls Skitzland. A man, digging a hole in his garden, broke through the crust of the earth, and fell into the interior. Here he found a strange land, the peculiarity of which was, that while every person was born physically perfect, at a certain age any part of the body which had not been used was lost entirely, leaving only the bones. Thus a coachman had only stomach and hands; a lawyer had no legs, but

a massive jaw; some fashionable young ladies were only a pair of eyes and a bunch of nerves; the schoolmaster had only his heart left. There is a large measure of truth in this as to the spiritual life. The punishment for not doing good and bearing fruit, and doing good for God, is the loss of power and opportunity to bear fruit.

5. The leaves of the tree were for medicine. The leaves of the tree might appear to be of little or no importance, but they are set forth as of the greatest use. They are for healing. It is a very remarkable fact that scientific and health giving, and surgical practice is found only in those lands where Christianity has become established. It may be said therefore, that medical and surgical practice are the direct results of the gospel of Jesus Christ. The leaves of the tree are for the healing of the nations.

The fact is that through the life of Christ, and that life as set forth by a righteous man in his name, every tree of the forest becomes emblematic of a healing balm for man.

Ah me, how many maladies the Master has sent the good man to heal. The prophet was using no rhetorical phrase when he was enumerating these:

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."

To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness. The planting of the Lord, that he might be glorified."

6. This tree was an evergreen. Its leaf shall not wither, and whatsoever it shall do shall prosper. It is the type of the good man. His good deeds never fail. He grows not discouraged, all the year around he bears fruit. Cold and hot, summer and winter, are the same to him. It is immortal life that is given to him. He is evergreen in this world, his leaf shall not fail in the world to come.

The pick has recently unearthed matter that fully sustains Moses on Genesis.

Winning Souls.

When the earth and the heavens, the sea and the dry land, with their numberless animated creatures, had been formed, then God, as the climax of omnific manifestation, stepped forth and said, "Let us make man in our image, after our likeness." The soul's exalted similitude to God's holy image is its highest honor, and this invests it with a glory and a worth which vastly transcends all terrestrial things. But alas! the soul of man can only now be contemplated amid its eclipsed glory and moral ruin. By sin it fell from that lofty position, and became a wreck. The crown has fallen from its head, the glory is departed. To restore the soul to dignity, holiness, and Heaven, is the great design of the plan of redemption.

God, in the infinity of his grace and love, has become the help of ruined man; has set up a plan of reconciliation, whence holiness, justice, and truth, may harmonize with clemency, mercy, and love, in its salvation. The great remedy is revealed in the gospel. The way of recovery is there clearly pointed out, and God has set up in his church the Christian ministry, in connection with the pious influence of his people, for the conversion of sinners to himself. Now the great question arises; what are the means to be adopted for winning souls? Now if we consider some of the circumstances in which the soul is placed, and the influence which may be exerted upon it, we shall then clearly perceive what must be done to win souls. In the first place, the soul is in darkness, and must be won by a knowledge of the truth, as it is in Christ Jesus. Man, in his natural condition, is in the kingdom of Satan, and that is the kingdom of darkness. Man is represented as being blind—blinded by sin and the power of the destroyer. Now this darkness, or ignorance, is the blight of the soul, its degradation, its misery, its destruction. "For the soul to be without knowledge, it is not good, the foolishness of man perverteth his way; and his heart fretteth against the Lord."

To win the soul, we must enlighten it; the light of truth must arise upon it; scales must be taken from the eyes. Man's ruin and help must be considered; the lamp of Heavenly knowledge must be held up to the soul. The soul is in moral slavery, and

the message of deliverance must be proclaimed. The gospel is the message of liberty. It calls to liberty, it proclaims pardon to those who are bound. "Ye shall know the truth, and the truth shall make you free." Again, "If the Son therefore shall make you free, ye shall be free indeed." The gospel dispensation is the year of jubilee, the year of release, and announces liberty to the captive. The soul is under the power of evil, and Christian influence must be employed to dispossess it. Hence it must be reproved, warned, exhorted, aroused, allured by the precious promises in God's word. The soul has fears, and these must be aroused; hopes, and these must be addressed; desires, and these must be directed.

Piety has a fourfold influence to exert on men for their good. The influence of integrity. An upright conduct, unblamable demeanor, purity of conversation; this will do much in bringing him to the truth. The influence of goodness or benevolence, the Saviour's heart and mind. Love ennobling, reigning, influencing the heart in the right channel. The influence of holy cheerfulness, an evident exhibition of the bright radiant influences of true religion on the soul. Melancholy cannot attract, it is the cloud, the desert, but holy joy is the sunshine and the verdant scene, the influence of kind persuasion. "Come and go thou with us, and we will do you good." Affectionate invitation will often do very much good. Men may hear and understand the gospel, receive or reject it, be greatly influenced by Christian example; but the soul must be renewed by the Spirit of God. He takes away the heart of stone, and gives a heart of flesh. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Paul said, "Brethren, my heart's desire, and prayer to God is, that Israel might be saved." "The effectual fervent prayer of a righteous man availeth much." Prayer and supplication are to be made for all men. Let us labor to save souls, as if all depended on our exertions, and then pray, as if God did it alone and immediately.

The next question arises, on whom does the work of winning souls naturally devolve? It devolves pre-eminently on the Christian ministry. They are called, and qualified, and sent out for this great purpose. But it also de-

volves upon all Christians to make the effort, to point some soul to the Lamb of God that taketh away the sin of the world. But at the same time there must be wisdom of faithfully discharging that responsibility. "He that winneth souls is wise." Now, the wisdom of winning souls will appear if you consider the value of that which is won. Who can describe its worth? A city, a kingdom, a world, is as nothing in the scales. He who never erred, has proposed this mighty interrogation. "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or, what shall a man give in exchange for his soul?" To win souls is, therefore, the highest wisdom, the most noble of all attainments in life. So there is a dignity of these with whom we co-operate.

We move in the same train, and labor with patriarchs, prophets' apostles. They lived, and sang, and toiled, and died, to win souls. We are fellow-workers with angels, for their history is connected with that of redemption; they are also ministering spirits. We are acting in unison with the blessed Deity. God was not so glorious, and great, and blessed, in creating the world, as in redeeming it. His Son, in all the mystery of the incarnation, the depths of his humiliation, intensity of his sorrow and ignominy, agony of his death, had but one end, to win souls. For this all the arrangements of Providence progress, and will be consummated. The songs of the ransomed will have respect to this. Let us follow the spirit, and he will carry us into the regions of a blissful immortality; contemplate its dignity, and joy, and glory, as beatified, entered on a state of boundless felicity. "In thy presence is fulness of joy; at thy right hand there are pleasures forevermore." Brethren, let us be constant, active, persevering, devoted. The day of recompense will come. "Be faithful unto death, and I will give thee a crown of life."

J. E. LOWE.

The Almanac for the Southern Baptist Convention for 1899, is on our desk and, like everything prepared by Dr. Burrows, it is well done.

The total number of white Baptists in the United States and Territories is put down at 2,324,170. This is more than half of the Baptist population of the world. America shows what Baptists, and Baptist principles do for a country.

Publications.

SHAR BURBANK: HER LOVE STORY. By Jennie M. Drinkwater. 12mo, 312 pages. Price, \$1.25. American Baptist Publication Society, 1420 Chestnut Street, Philadelphia.

This is an interesting story, of which Shar Burbank is the heroine. A number of interesting characters are brought to view in this volume. Mrs. Burbank, the mother of our heroine, impresses us as being ill-suited for the mother of so noble a girl.

The story increases in interest to the last, and Shar, like Andrew, led some one to Christ.

SIDE BY SIDE. A Child Study. By Mrs. E. Y. Mullins. 12mo, 115 pages. Price, 50 cents. American Baptist Publication Society, 1420 Chestnut Street, Philadelphia.

This is a beautiful little book in eight chapters.

BROWN EYES AND BLUE, is the first. IN THE BEGINNING, is the second chapter. COUNTRY JOYS, is the third. "FAVA," How Sweet That Word the fourth. LITTLE SWEETHEARTS, the fifth. A WHIRL OF WINGS, is the sixth. CHRISTMAS TIMES, the seventh, and SIDE BY SIDE, the eighth.

Child-life, in its different phases, is tenderly brought out in this little book.

A HISTORY OF THE BAPTISTS IN THE SOUTHERN STATES EAST OF THE MISSISSIPPI. By B. F. Riley, D. D. 12mo, 376 pages. Price, \$1.25. American Baptist Publication Society, 1420 Chestnut Str., Philadelphia.

This book is splendidly gotten up in point of mechanical execution. It is almost entirely a compilation, but excellent judgment is displayed in the selection, out of the great mass of matter before the compiler. Dr. Riley is a fine writer. He has easy and forcible descriptive powers; and one does not tire reading him. We cheerfully commend the book to all our readers. The more our people know of our history, the more will they respect themselves, and the more actively will they work for the cause they represent.

DESK BOOK OF TYPE AND PRINTING MATERIAL. American Type Foundry Company, St. Louis, Mo.

This is a book containing 1024 pages of the finest kind of matter, for the printer's art. It seems to us that the whole range of printer's material is embraced in its scope. Until new inventions widen the circle, this book, it would seem, covers all the ground. It could not be too highly commended.

Baptist Directory.

STATE CONVENTION.

Rev. A. A. LeMay, D. D., President, Batesville.
A. H. Long, Vice-President, Greenville.

L. F. Rainwater, Vice-President, Sardis.

Rev. T. J. Bailey, Recording Secretary, Jackson.

Rev. L. S. Foster, Corresponding Secretary, Jackson.

Rev. A. J. Miller, Statistical Secretary, Yazoo City.

W. T. Ratliff, Treasurer, Raymond.

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Rev. H. F. Jones, D. D., President, Jackson.

Rev. T. J. Bailey, Recording Secretary, Jackson.

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Rev. T. J. Bailey, Treasurer, Jackson.

Rev. J. K. Rice, Vice-President of Foreign Mission Board for Mississippi, Hazlehurst, Mississippi.

Rev. T. J. Bailey, Vice-President of the Home Mission Board for Mississippi, Jackson, Mississippi.

Capt. J. T. Burk, vice-President of the Sunday School Board for Mississippi, Jackson, Mississippi.

TRUSTEES OF MISSISSIPPI COLLEGE.

W. T. Ratliff, Raymond, Pres't.

Rev. J. L. Battigrew, Clinton, Secretary.

Rev. J. H. Whitfield, President of Mississippi Baptist Historical Society, Brandon, Miss.

PREMIUMS.

We are very anxious to have THE BAPTIST in every home possible. We therefore offer the following premiums until March 1st, 1899.

1st. Each new subscriber sending \$2.00 to this office will receive THE BAPTIST one year from the date of the money received, and as a premium we will send them the *Home and Farm* one year.

2d. Any new subscriber, sending \$2.00 to this office will receive THE BAPTIST one year from the date of the money received, and as a premium we will send them *The Weekly Commercial Appeal* one year.

3d. Persons accepting either of the above propositions, will designate which one of the two premiums they choose.

No commission will be paid on subscribers of this class.

The Dead Soul.

It is one void of life. The soul with life performs the functions appertaining to the existence. It has "the attainment, or experience of enjoyment in the right use of its powers." The soul that acts lives and enjoys. Christ is life and "he that liveth and believeth in me shall never die." The dead soul does not believe, hence its death. It is carnally minded: "To be carnally minded is death." It is after the flesh: "They that are in the flesh cannot please God." Godly things are not discernable by a dead soul. "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." And so we frequently wonder at the behavior of the dead. The soul alive uses its powers; the dead soul does not. It hides its talent in the earth and then charges God with folly. "I know thee that thou art an hard man." The living soul hears the voice of him who giveth life; the one dead does not. Its "ears are dull of hearing." Yet when the devil speaks, he is more than a limberjack, but when God speaks he is as lifeless as the rocks. His religion lies in his heels and in his lusts—"whose god is their belly." So it is easy for dead men to be known. "By their fruits ye shall know them," even if their names appear on church books. They "have a name to live and are dead," like the woman in pleasure, "Dead while she liveth." Dancers, adulterers and the like, are excrescences on the body politic—dead weights in God's house. We have yet to learn of the dancing girl who ever led one soul to Christ. But Herodias' daughter beheaded John the Baptist. Such hear not the commission. Nor do they read: "The laborer is worthy of his hire." With them it is a matter of course. The preacher must preach and "go on in his way rejoicing"—if he can—although the pledges of their church are not met. But they are dead souls and do not "hear my voice."

The soul alive to Christ feels a sense of honor in things sacred, while the dead soul feels none. Many of these at the judgement will cry, "Lord, Lord, have we not prophesied in thy name and in thy name have cast out devils, and in thy name have done many wonderful works?" "Then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

There is great room for reform

in the churches. Isaiah's words to Heshkiah: "Set thine house in order," should ring in the consciences of all. "Purge away the dross." "Purge out the old leaven that ye may be a new lump." And when this shall be then will it be known who it is that pays the preacher; that gives to missions; that helps the widow and the orphan, and the superannuated preacher. Then will associational minutes cease to be burdened with so many statements like the following: "Church at A. pays pastor \$100.00," when in very deed it only pays \$40.00. There is a church(?) reported in the Associational minutes to pay \$75.00 per year to its preacher. Good authority states that the preacher gets \$10.00 a year and has for six or eight years. Here is a measure of pity: pity that a body of people professing godliness will thus perjure their souls, and pity that the preacher has, for so long, encouraged this people in folly. He has doubtless meant well, but he has not done well. Preachers should not encourage churches to falsify. "Awake, oh, Zion, put on strength!" J. E. PHILLIPS.

Letter from Rev. N. W. P. Bacon

Dear Baptist:

As my last item to you concerning Brother Copeland found its way to the "waste-basket," if it found its way to you at all, I send you this with trepidation, not to say, "fear and trembling." I write to say among other things, that the good people at Hernando are soon to be without a bishop. I go the first of February, to be pastor at Oxford, Mississippi. I felt that a strict observance of the laws of dietetics demanded a change in the bill of fare here. For more than three years these patient people have had Bacon, and I think such patience should be rewarded by a change of diet. Let me say, that no friction whatever between pastor and people prompted the change; for if there has been a discordant note on the field, they have with wonderful consideration and consummate skill, kept it from the pastor. I shall never hope to meet with kindlier consideration or deeper devotion than has been shown me, not only by this noble people, but by Ebenezer and Mt. Zion as well, two of as noble country churches as any pastor ever served.

It has been my privilege recently to spend nearly two weeks with my true and tried friend, J. E. Bar-

nett, of Lula, Mississippi, in his great Delta work. I am persuaded that every dollar spent by our Board in this wondrously rich, yet exceedingly indifferent country, will one day bring in handsome return. Some of the "Lord's anointed" live in this country, but they are by no means in the majority. Brother Barnett and his faithful people need our prayers, for there are many difficulties to be encountered in the "Delta," that are unknown in the "Hills." But Barnett and his people will succeed though, if only we will stand by them.

I have just read with much interest a very sensible article from my good friend, J. A. Lee, of Byhalia, on "Evil Tendencies."

With the evil of the two first tendencies I quite agree, but not the third, being myself a "foreigner," I incline with the present lights before me to take issue. I am glad in concluding his excellent article that he qualified the evil(?) of his last tendency. Otherwise I should have had a lingering suspicion that my good friend intended to form in Mississippi a spiritual "Know-Nothing" party. (Mississippi for Mississippians.) I had the misfortune(?) to be born in Georgia, but I can prove that I am a better Mississippian for all that than he. For I came here of my own volition—with my eyes wide open, but with him, he came at a time when he could not help it—(unless as the inimitable Boothe Lowrey says he "could have borne here or elsewhere if he'd wanted to, but didn't want to"—had no voice in the matter—was not even consulted as to his choice of a location upon which to bestow the honor of being the place of his nativity. I am a Mississippian because I wanted to be, he is one because he could not help it. (Now John, what do you say?) But I know he didn't mean all that he said, for he is arranging, as soon as the elegant home which they are preparing for him is completed, to invade Tennessee. But I am free to say that Tennessee will be immensely the gainer by the acquisition of that foreigner and his noble companion. God bless you, Lee. You ought to "take your own medicine" and stay in Mississippi, thus avoiding "entangling alliances."

N. W. P. BACON.
Hernando, Miss., Jan. 6, 1899.

Women's Complexions depend for beauty upon Digestion. Dr. M. A. Simmons' Liver Medicine Regulates the Stomach, Liver and Kidneys and secures the blessings of good Digestion.

The Negro Problem.

"Up to the present time the doctrine has received more attention from politicians and theologians than from scientists proper, and much of the attention devoted to it is based on inaccurate data, particularly those of the ninth United States census. According to the eleventh census, which is the best available source of information, the colored people of the United States numbered 7,470,040, or 11.63 per cent. of the whole people. Ten years previous, they numbered 6,580,793, or 13.12 per cent. of the whole.

"During that interval, the whites increased more rapidly than the negroes, but their numbers were swelled by the arrival of 5,246,613, immigrants, nearly all white. Deducting these immigrants, the increase of the whites was 14.59 per cent., as against 13.51 per cent. for the colored people; but this percentage, so far as the whites are concerned, is too high, for there is no allowance made for the probable progeny of the aforesaid white immigrants. It may, in fact, be assumed that the increase of the blacks was equal to, if not greater than, that of the native whites.

"Statistics show that for every 1,000 child-bearing women in the country, there are sixteen more children born among the blacks than among the whites, the exact figures being 120.73 to 104.20. This difference, however, is offset by the greater mortality among the blacks. But, with the advance of knowledge and a more frequent resort to proper medical treatment, the average life of the negro will be lengthened. The negro is not naturally inferior, physically, to the white man, but rather the reverse. All these things go to show that the blacks must be expected to grow more numerous; but this growth is not likely to affect the whole nation, except indirectly."

The above from Dr. Hralicka, is suggestive. Thirty years of freedom has not destroyed the negro race. Neither has it brought them up to the white race in longevity. But they are doing well, and we are doing well with them. The South is in much better condition with their negro neighbors, than the North, and the Pacific Slope is with their foreign element.

A few doses of Dr. M. A. Simmons' Liver Medicine will do more for a Weak Stomach than a prolonged course of any other medicine.

Foreign Mission Facts.

"The white Baptists in the United States in 1890 numbered 2,020,089, and in 1897, 2,571,195, an increase of 25 per cent. In that time our contributions grew from \$601,448 to \$975,158, an increase of 60 per cent.; but this large increase in 1897 is due to the special contributions made that year for the debt of the Missionary Union.

"During the same period our foreign mission churches increased from 154,855 to 206,627, an increase of 30 per cent., while their contributions rose from \$59,525 to \$93,751, an increase of 60 per cent.

The cost of our foreign mission work in 1890 was \$630,209, and in 1897 it was \$660,443, an increase of 5 per cent.

In 1890 there were added to our foreign mission churches 15,471 members, and in 1897, 13,898, or a decrease of 10 per cent.

A most encouraging fact appears in the total membership of our foreign mission churches, as compared with that of the other churches whose work is included in the published tables.

In 1897 our membership was 206,627; that of the Congregationalists was 44,606; that of the Methodists—three branches—178,933; that of the Presbyterian—four branches—46,282; our total being only 63,194 less than the aggregate membership of the other churches, and being nearly 50 per cent. of the total membership of all the foreign mission churches."

We clip the above from *The Examiner*. It ought to be a great stimulus to Baptists to know that the divine approbation rests on their work, judging from their success, as it does not upon the work of any other band of Christian people. Instead of giving less than others we ought to give vastly more.

If Gloomy and Nervous, and looking on the dark side of things, take a few doses of Dr. M. A. Simmons' Liver Medicine, and the gloom will disappear.

Meditate daily on the things of eternity; and by the grace of God do something daily, which thou wouldst wish to have done when the day of judgment comes. Eternity fades quickly from sight, amid the mists and clouds of this world. Heaven is above our heads, yet we see it not with eyes fixed on the earth.—Dr. Pusey.

Morning Sickness, or Nausea from Pregnancy, is dispelled by Simmons' Squaw Vine Wine or Tablets.

Mississippi College.

CLINTON, Miss., Jan. 10, 1899.
My Dear Brother:

May the president of Mississippi College have a few brotherly words with you? Please listen. We have great reason to be proud of our Baptist College; she has done noble work and thousands of her sons are making the world better and happier; it is doubtful if there is a college in the South that has sent out a larger number of true and useful men.

Our endowment is small, but with two hundred and fifty students we can easily pay the expenses of the College as it is now manned. It seems evident that we would have had the two hundred and fifty students this year if the yellow fever had not appeared again last summer; as it is, we will fall at least one hundred short of that number. Knowing the history of past epidemics, I think that we may feel assured that after this cold winter we will not be bothered with yellow fever again soon, and I expect a large attendance next session; we are planning for it and working for it, and we have many encouragements.

I come once more to ask the Baptists of the State and the friends of the College everywhere to help themselves and their own cause by helping the College. I am sure that every Baptist in the State could well afford to make a contribution to the College every year. We would help State Missions, Foreign Missions, the Orphanage, morality, and good citizenship by doing so. The College belongs to the denomination and we have no enterprise that is more important, I feel sure, to our denominational work.

Last year I raised nearly 3,500 dollars and in addition each member of the faculty contributed one-ninth of his salary, which amounted to 960 dollars more. This year our Trustees are due our aged and beloved Dr. Webb 600 dollars of the debt which the College owes him. The income of the College will probably be 600 dollars more than it was last year, and so we really ought to have just about what was contributed last year. My salary is arranged; so, I do not plead for myself, but for the noble men who work with me and for the College that is so worthy of the love and support of every Baptist in the State.

I will head the list with \$100.00. Lowrey & Berry of Blue Mound, have given \$100.00. Rev. J. L. Low has agreed to raise \$40.00 and Rev. J. A. Hackett, the same. General co-operation is all we need to insure success. May I depend on you. You helped last year? Good! You are a friend to the College and can be depended on. You and I will help every year if necessary. We want Mississippi Baptists to have a great College and we are willing to do our part. And of course those who allowed others to do it all last year will not be willing that the same ones shall do it all this year.

The Convention Board has joined the College Trustees in asking the people to rally to the College with liberal contributions. Bro. A. V. Rowe, the Convention Board Secretary, has joined me in asking that February be made "College Month." If every church will take a collection, and every Baptist will make a contribution for the College, we can dispose of this matter in a month, and be done with it. Please write me at once, and tell me what you will do. With great confidence in the College, and in the Baptists of Mississippi, I remain, Your servant,

W. T. LOWREY.

"Take my yoke upon you, for my yoke is easy and my burden is light." Truth, Lord! a light burden indeed which supports him who bears it. I have looked abroad through nature to see if I could find anything that could bear some analogy to this; but I cannot find it, unless it be the wings of a bird, which, while borne of the creature, bear him aloft. In truth, to bear the Lord's burden is to be permitted to cast it, together with ourselves, into the arms of Omnipotence and Grace.—Bernard of Clairvaux.

It is said that General Joseph Wheeler will be tendered the position of Major General in the regular army, and that he will soon retire from civil office, and accept the military boon offered him.

To familiarize, to endear, the thought of God, without degrading the conception; to bring him within the sphere of human affections, without impairing his majesty, is the triumph of the Bible.

Prayer in the morning is the key that opens to us God's mercies and blessings. Prayer in the evening is the key that shuts us up under his protection and safeguard.—Rutherford.

Obituary notices of 100 words inserted free; all over that amount will be charged one cent per word.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to the Mississippi Baptist Publishing Company, Jackson, Miss.

Manuscript to be printed, must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send checks on local banks.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

ANNOUNCEMENT.

We have been sending THE BAPTIST up to this time to the subscribers to the *Record* and *Layman*. A great many of these have remitted to THE BAPTIST, and many others have written ordering it sent, saying they would remit soon. But some have said nothing. We shall expect to hear from all in a short time, but those who do not write us will be discontinued, upon the supposition that they do not wish it continued. A number of sample copies will be sent out during the next few weeks to persons who have not received the paper. We trust they will examine the contents carefully and subscribe for the State paper.

Brethren, do not defer this matter, but act at once.

In sending in subscriptions, please state whether they are new subscribers or renewals.

We are making a new mailing list from the old books of the *Record* and *Layman*. In the rush of business, mistakes have occurred, and will occur no doubt again. Be patient with us awhile, and if mistakes are made, kindly and promptly inform us, and our best endeavors will be used for their immediate correction.

T. J. BAILEY, Bus. M'gr.

EDITORIAL.

Prepare to Preach.

The highest calling that engages the attention of men on earth is that of preaching the gospel. Men are God's ambassadors. They stand between the living and the dead. "Who is sufficient for these things?" The idea was once quite general, and is still held by a considerable class, that preachers have no need of preparation to preach, and the following Scripture is sometimes quoted in defense of this view: "Take no thought how, or what, ye shall speak for it shall be given you in that same hour what ye shall say, for it is not ye that speak, but the Spirit of your Father which speaketh in you." A careful examination of this passage will show, 1st, that the language is adapted to the Apostles as such who were inspired men and who in that sense have no successors; 2d, that it has no reference at all to taking thought as to the matter of their sermons, but on the contrary it refers to the answer it would be necessary to make before governors and kings when brought before their courts by persecutors.

Paul has said with respect to the preparation of a preacher, "Study to show thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth." The Lord has never promised to help lazy men, or to enable one to preach his word without studying it. To make God the author of the foolish platitudes which some men deliver in the place of a sermon is painful. One of the best evidences that a man is called of God to preach is that he preaches "the preaching that God bids him." We would not think of employing a teacher who had not studied the text books to be taught, nor a lawyer who had not studied law, nor a doctor who had not studied medicine, but an untaught teacher, lawyer or doctor might be employed with much less danger than would an untaught preacher. True, the intellect, the property and health might suffer great loss, but in the case of the preacher the souls of men may pay the forfeit. We would not be understood as teaching that it is necessary that a certain college curriculum

must be completed by the preacher, for it is, alas! too often the case that young men who have had good school advantages content themselves with a few sermons which they prepared in their school boy days and which they have not revised in more mature years. These preachers go through the world wondering why it is that the churches do not appreciate talent. They think of how they stood in their classes, and can never understand that it is necessary for them to be lifetime students if they would succeed. There is no profession that needs such broad culture as that of the preacher. Science, literature, history, poetry, and even fiction may aid him greatly. But there is one book with which he must be familiar. The "Book of Books" must be his constant companion. It is a good accomplishment to be able to teach the truth in the very words which the Holy Ghost teaches. The demand of the churches is for good preachers. A broad field of usefulness, and happiness, stands open for such preachers, but such preachers must live in a constant state of preparation to preach.

Personal Piety.

BY T. C. SCHILLING.

Christians are supposed to be religious persons, but unfortunately they do not always exhibit that degree of personal piety which is looked for, and which the world has a right to expect. Every Christian should be deeply pious, but this cannot be without growth in grace. One recently converted is only a babe in Christ, and needs to grow and develop in order to become pious and faithful. We are not strong and capable at first, hence the spiritual nature must be nourished with spiritual food.

The liberality and power of any church will depend on the spiritual growth and development of its members. This is one of the most important as well as difficult duties the pastor has to perform, viz: to so preach to his people as to lead them up to a high plane of Christian thought and living. And this is no easy task because of the many influences in the world which hinder growth in grace. It is so easy for the Christian, owing to constant contact with the business world, to become worldly minded and careless. It is so easy for him to neglect to pray, to read the Scriptures, to attend prayer-meeting, and even to neglect his church

meetings. Or it may be that he gets in the habit of taking a back seat, even back in the "squirrel-eaten rows," and when there is a communion service, he makes it convenient to go out. The result of all this is, there is little or no growth in grace, and the heart and life become filled with worldly things.

One may be a child of God, but he may be a very disobedient child. It has been claimed that from twenty-five to fifty per cent. of the membership of our churches are unconverted, judging, of course, from the lukewarmness of church members. This I do not believe. That there are among us many unregenerate persons, is true beyond question. "Among my people are found wicked men," was said long ago, and it is still true today. But much, very much, of the coldness among Christians comes from a lack of growth in grace. Indifferent church members should consider well what is said in 1st Corinthians iii: 15: "If any man's work shall be burned he shall suffer loss: but he himself shall be saved, yet so as by fire."

How differently reads the 14th verse: "If any man's work abide which he hath built thereupon, he shall receive a reward." Two classes of persons seem to be represented here, a do-nothing class and a working class; or one without, and the other with deep personal piety. Oh! how much we all need to be wholly consecrated in heart, in life, in works to God and his cause. This will give us power and success among men. Without it we are mere weaklings, unprepared to withstand temptation and unfit for service in the vineyard. If we would be bright and joyous Christians; if we would influence others for good; if we would honor God and bless the world, then let us have personal piety.

Rev. W. S. Rogers again calls attention to Dr. Venable's school, to be held in Meridian, beginning Monday after the fourth Sunday in this month. Cost, \$3.00 for each preacher, besides railroad fare. All preachers who can do so, are urged to attend.

A note from Bro. W. H. Patton of Shubuta says: "Our church will rally to the help of Mississippi College."

This is what we like to hear. Let us all get ready by the first of next month, and then see how quickly, and nicely a united people can raise \$3,500.

NEWS AND NOTES.

The article on "The Jews" in last week's issue should have been credited to the *Central Baptist*.

Col. W. A. Montgomery, of Edwards, gave us a pleasant call a few days ago. "They do say" he is the man for Governor, after all.

West Point church has called Rev. E. B. Miller of Arkadelphia, Ark., as pastor. We will rejoice to have Bro. Miller come back home.

Brother L. A. Duncan of Meridian, and Bro. I. N. Ellis of Hazlehurst, together with Dr. W. A. Hart of Winona, all appreciated brethren, and stock holders in the Mississippi Baptist Publishing Company, made our office a pleasant call some days ago. It is refreshing to have our brethren call on us.

On Jan. 4th, Dr. A. E. Dickinson, senior editor of the *Religious Herald* was married to Miss Bessie Fleet Bagby of Stevensville, Va., by Dr. Pitt, the junior editor of the same paper. We extend congratulations.

Dr. Dickinson may be off on some questions, but he is all right on the matrimonial issue.

Blue Mountain College is booming. Those who can reach there by Monday, January 23, will be in time for the next session. With this time honored school, Hillman College at Clinton, by Dr. Wharton; Stone College at Meridian, by Dr. Stone, and the McComb City College, by Dr. Otkin, our people have a fine opportunity of educating their girls in their own schools.

Rev. A. P. Pugh of Union Springs, Ala., says of the paper: "It looks like and really is, a sure enough Baptist paper. Ample suited to meet the needs of Mississippi Baptists and for Baptists who are not in Mississippi. I see so many familiar names that I can almost imagine that my home is again among you, which is the same as feeling that my sojourn is among the best people in the world. Through you permit me to send best love and a happy new year greeting to the Baptists of Mississippi."

Rev. S. G. Cooper, pastor of the Baptist church at Tupelo, was, last week, unanimously elected to serve for an indefinite period. This high evidence of the respect and love which his church entertains for this good man is fully deserved. He has served this church for nine years, during which time it has prospered spiritually and numerically, which is a living testimonial to his piety and efficiency as a tender of his Master's flock.—*Tupelo Journal*.

We appreciate this high compliment to Bro. Cooper. Also, we highly commend the indefinite call of the church. Annual calls are often fruitful of much harm.

Bro. W. A. Palmer writes, "Inclosed please find \$2.00, subscription to THE BAPTIST. I feel so poverty stricken this time that I had almost decided to do without the paper. But when I read it and find so many refreshing letters from the Brethren all over the State, I feel that I would like to shake hands with them all, and I say to my wife let's send \$2.00 for THE BAPTIST and do without something else that we need less, for we have paid our taxes, the preacher, the butcher, and baker, and have a little left. My wife is of the same opinion as regards THE BAPTIST, for we both want to read it at the same time. But when we get *Home and Farm* as a premium, then if she gets THE BAPTIST first I will be on the 'hog and hominy' question till she lays THE BAPTIST aside and then I will take it up."

The *Baptist Argus* represents us as saying that we had never "encountered a Baptist who claimed a visible church interpretation of Matthew xvi. 18." What we said was that we had met no one who claimed that it was to be interpreted "the Baptist church, meaning the general denomination." The difference is sufficiently important to require accuracy.—*Central Baptist*.

We join the *Central Baptist* in the statement "the Baptist church, meaning the general denomination" is an expression we have never met with as expressive of the Baptist church idea, and our good Brother of the *Argus* ought to show what Baptist holds such, or make charges, but not quite so easy to substantiate them, as the *Argus* finds in the charge it made about Dr. Pendleton changing his views on the question of Pulpit Affiliation.

News Letter.

Dear Bro. Searcy:

Inclosed find one dollar, for that wonderful paper you are making; I received the first copy, and hope that I will not miss one number while it exists.

I would like to let you know how we people of Harmony Institute are getting along. I know you like to hear from prosperous people. I believe our school will cope with any country Institution in the State. We have a good faculty. Professors Cadenhead and Hindricks are hard to beat, besides, Professor Hindricks has a charming little wife, that manages the primary department with much patience and endurance. Mrs. J. W. Morris, has charge of the music department, to the delight of all who have the pleasure of studying under her.

We have a wide awake prayer-meeting every Wednesday night, and evergreen Sunday-School. Dr. T. E. Morris, whom you are well acquainted with, is our pastor. I heard him say that you helped to ordain him, way back in Arkansas. You did not make any mistake when you told him to go forward in the full work of the Ministry.

The Executive Board of Harmony Association meets with his church at Good Hope, only three miles from this place; can't you be with us?

As the school bell is ringing, I will close.

Wishing you and THE BAPTIST much success, you may use this if you wish. Yours in Christ, G. W. NUTT.

Ministerial Student at Harmony Institute, Lena, Mississippi.

A Good Spirit.

Dear Dr. Searcy:

Find enclosed \$— for THE BAPTIST. We have already received several copies of the paper, and so far the paper is good. I see no quarrelling between brethren; it is, so far, a sweet spirited paper. A man to edit a religious paper should be full of the Holy Spirit, which I believe and hope the editor of THE BAPTIST is. Of course the devil will do his level best to get into the paper. The devil is going about as a roaring lion, seeking whom he may devour, and it is God's people that he is after, and if he can get up a row in THE BAPTIST he is sure to do so. A religious paper should be no quar-

relling machine, but it should be a soul winner.

Most of the people here in Jasper county are Baptists, and but a few years have passed away since, in Jasper county, liquor was sold and the lawless savages of the forest held their feast of revelry and meditated their hostile plans of revenge, but now a Christian people stand in their place, devising suitable means for the advancement of that gospel which brings peace and good will toward men.

W. D. WINDHAM.

Vernon, Miss.

Program.

Fifth Sunday Meeting, to be held at Grenada Church, January 27th, 1899:

Ministry: 1. Respective duties of Pastor and Preacher, W. A. Hamlet. 2. The Pastor: a guide to his flock, A. C. Mason. 3. The opportunities of a Preacher, Rev. — Lovelace.

Deacons: 1. Their qualifications, O. L. Kimbrough. 2. Deacons and Church finances, T. P. Gooch. 3. Relation of Deacons to Pastor, Dr. L. M. Mayes.

Lady: 1. Brotherly love, G. B. Jones. 2. Ignorance of members concerning their Church Creed, J. H. Brown. 3. Good singing: an aid to good preaching, J. D. Rice.

Literature: 1. The Bible in the home, J. C. Brandon. 2. Effects of good and bad literature, G. L. Martin.

Missions: 1. "The Field white already to the harvest," W. E. McClellan. 2. "The Field is the World," Henry Taylor. 3. "Why stand ye here all the day idle?" A. V. Rowe.

Denominational Interests: 1. Baptist Publications, Bro. Laycock. 2. The Orphanage, W. D. Salmon. 3. Mississippi College, W. T. Lowrey. 4. THE BAPTIST Publishing Company, T. J. Bailey.

Off to School!

We want fifty more boys to enter Mississippi College the first of March. Come at that time and get four and one-half months of solid work with us. You can pay all necessary expenses with \$65 00.

W. T. LOWREY, Pres.
Clinton, Miss.

California has forty mountains the highest peaks of which are more than 10,000 feet above the sea. Colorado has forty-nine peaks which are more than 13,000 in altitude.

Temperance.

Though the difficulties throng,
And the struggle may be long,
And the power of evil strong,
He is on.
For to patient brave endeavor,
Comeh ut failure never,
And the crown at last forever
Shall be won.

A Carnival of Crime.

The festivities and revelry of each succeeding Christmas time seem to excel all similar periods of time in rioting, wickedness and murder. There was no heart so stout or so stout but was appalled on the morning after Christmas when the dispatches, announcing the murders, mutilations and accidents, were read. It was the most frightful array of blood-curdling tragedies and accidents upon which these eyes ever rested. It has come to pass, particularly in the South and Southwest, that the Christmas holidays among the great masses of the people, are little short of carnivals of drunkenness and crime. Here in our own city there were numerous casualties and several murders. The same was true throughout our whole section.

The *Dallas Morning News*, commenting upon the riots and debaucheries incident to the Christmas festivities, gravely announced that the troubles was the six-shooter. In this, our esteemed contemporary was sadly mistaken. The six-shooter was simply the instrument; the arm was the open saloon. The liquor traffic is a blood-thirsty and remorseless tiger at all seasons. At Christmas times, it strips the velvet from its paw, and reaches forth for its prey with a relentless grasp. In all of our discussions concerning "imperialism" and "expansion," new terms born out of our late war with Spain, let it not be forgotten that here at home, among us, in every city, in every county, in every State, there is a question of far greater importance than any of these problems with which statesmen strive.

The liquor traffic menaces every home.

It sets its trap for every boy.
It threatens every girl.

It sows the dragon's teeth in every acre of our land, and its breath of death is breathed upon the cradle of every helpless child.

Our government, which could not bear for Spain to tyrannize over the half-naked, helpless Cubans, becomes a partner with this

crime that, hyena-like, is sucking the life blood from the veins and arteries of its own people. It is no wonder that there were so many murders during the holiday season just closed. The wonder is that there were not more. A nation that traffics in human life and sells or a mess of pottage, the souls of its people, may expect for deadly orgies to break forth at any time, and need not be surprised when calamity, with its whole catalogue of death, comes in upon us like a flood.

We celebrated the reputed anniversary of the birth of Jesus. We celebrated it with debauchery and murder. In its celebration, ten thousand hitherto unsullied boys took their first drinks, and in the bottom of each glass that was lifted to unpolluted lips, was hidden the death-dealing serpent that ere long will plant its fangs in the yielding flesh of these now ruined boys. Deacons, Sunday-school teachers, church members, professed Christians of every sect—these had their part in the frightful and soul-destroying temptations that were placed before these boys. Above all, sanctioning all, receiving profit from all, was our "glorious government" which, while sending through the liquor traffic a hundred thousand of its own citizens to a drunkard's hell, is reaching ten thousand miles across the sea and debauching the Filipinos with its licensed beer.

God help us!

Unless some hand ordained of God is held out to save our nation it is destined to go down over a more frightful precipice, into a more deadly abyss than did ancient Rome. For let it be known the world around that the American saloon, 250,000 strong, is a greater menace to civil and religious liberty, to good morals, the religious progress, to the growth of Christian manhood than all the Goths and Vandals that devastated Rome.—*Baptist Standard*.

To subdue Nervous Irritability, Neuralgia, Hysteria, St. Vitus' Dance, use Simmons Squaw Vine Wine or Tablets.

However early in the morning you seek the gate of access, you find it already open, and however deep the midnight moment when you find yourself in the sudden arms of death, the winged prayer can bring an instant Savior near.

To relieve Mental Worry, cure Despondency and give Refreshing sleep, use Simmons Squaw Vine Wine or Tablets.

After Death the Judgment.

BY W. J. HARVEY.

"For what shall it profit a man if he shall gain the whole world and lose his own soul?" Mark viii. 36.

You are selling out too cheap. Judas sold his Christ and interest in heaven for thirty pieces of silver, but you are selling yours for nothing; for a little pleasure and gratification; for the goods of this earth; for a good living; for fear of what your friends might think, say, or do. Poor dying soul! What will all this amount to in a dying hour? or when thou standest at the judgment seat of Christ. "God shall bring every word into judgment, with every secret thing, whether it be good, or whether it be evil." You must give an account for every dishonest and deceitful act. "For every idle word that men shall speak they shall give an account thereof in the day of judgment." Think of it, friend! If you shall be called to meet your God while engaging in these things what would you do? "For we must all appear before the judgment, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing, therefore, the terror of the Lord, we persuade men."

Send your sins before you to judgment. Repent now, or they will follow and stare you in the face when you stand around the judgment throne. "Repent ye, therefore, and be converted, that your sins may be blotted out." Prepare yourself to meet your God, for after death, we are going to be judged. Bible repentance prepares us for the judgment.

"After all, it is not knowledge, but wisdom which is the principal thing. Spiritual health, or a right state of the affections, is the supreme attainment, and the only right estate of man; and till once he has reason to believe that he has a friend in the Most High, and that the best part of his own existence is to be aright hereafter, a thoughtful man must often feel that his richest stores of erudition are only expensive trifles, and his intellectual feats no better than a misdirected industry."

He who makes the fullest use of God's gifts is their real owner, for property does not become possession until the proprietor becomes master.—*S. S. Times*.

Marriages.

December the 18th, 1898, at the home of the bride's parents in Lincoln county, Mr. Marshall Bristor and Miss Caldonia Montgomery. These young people carry with them the best wishes of a multitude of friends.
I. H. ANDING.

At the home of Dr. and Mrs. J. R. Sample, Summit, Miss., December the 20th, 1898, Mr. Frederick H. Lotterhos, one of our most popular young men and a young lawyer of splendid attainments, claimed for his bride, Miss Ary Helen Sample, the beautiful and accomplished daughter of our Brother and Sister Sample. May Heaven's richest blessings attend this union.
I. H. ANDING.

At Morehead, Miss., December 28th, 1898, in the K. and P. Hall, Mr. Sam Thompson and Miss Lela Bailey, both of Morehead, were united in the bonds of holy matrimony by Rev. R. M. Richardson, in the presence of a large attentive audience. The groom is an engineer on the Yazoo Delta Railroad, and the bride the belle of the town and a Christian young lady. We wish them great success.

Pastoral Work.

BY H. P. H.

I am sorry to see that pastoral visiting is going out of fashion with so many Baptist preachers. This is a deplorable fact, but nevertheless true.

The work of every minister is two fold; the work of the preacher and the work of a pastor. Of course as a preacher he must prepare for his pulpit work.

Certainly it does not take all of his time to prepare two sermons a week. If it does his church would act wisely in excusing him from one of those sermons and ask him to devote the time to pastoral work.

We hear and read a great deal now-a-days about "ministerial unrest." I think the trouble has been located at the wrong place.

It is not generally the ministers that are so restless, but the people. But what makes the people restless and always wanting change of pastors? No doubt one prime reason is that the minister is not doing his duty as pastor. It is not because they are dissatisfied with the sermons, because most ministers are better preachers than they are pastors. "A house going minister

makes a church going people." That statement is true. Are your congregations small? Do you want to increase them? I will tell you how—go to see them. If you have some members of your church that don't go to church, if you will call on them before next preaching day and give to them a hearty invitation to be present at the next services, you will find them there with faces full of joy. Try it. Test beats argument all to pieces.

I have heard a number of preachers talk just as though pastoral work was beneath the dignity of a man of ability, and to see a man doing pastoral work was an argument that he was not much of a preacher.

This class of preachers haven't time for this menial labor, if they were disposed to do so. They must polish their sermons: so they stay in their studies, rubbing and scrubbing the sermon up for Sunday, and not half of his members there.

Leave that sermon unwritten, if necessary, and go out into the busy paths of life, and touch the heart of your brother, who is wandering away in sin. Then you are making big preparation for your next sermon. It may not have so many frills and furbeloes, but it will be red hot from your heart. Very few can be big preachers, but all can be good pastors, if we only try.

A Japanese Conversion.

Bro. J. W. McCullom, of Fukuo, Japan, tells the story of a conversion. The missionary had preached and no one had responded to his invitation for conversation. Next morning, two young men who had concealed themselves the night before and heard his sermon, called on him, and with an earnest heart prayer that he might be guided to say just the right thing in the right way, the missionary began the conversation: Do you reside in Fukuo?"

"For the present I am here studying English and Chinese. I am studying English because I hope next year to visit America."

"What is your object in going to America?"

"To learn English well and study a higher civilization."

"Have you heard of Christ?"

"Sometimes from my friends I've heard a little; but last night was the first time I ever heard a sermon."

"Do you believe in the one true God?"

"I don't know yet. It was to hear more fully the way called Christianity that I called this morning."

Here the missionary, with much joy, expounded, as best he could, the great doctrines of the being of God, his omnipresence, his omnipotence, and omniscience; the relation which we as created beings sustain to him as Creator; the sinfulness of all men; the need of a Savior. Then, facing the young men, he said: "What is the one certain fact connected with each man, and which each man knows for himself?"

"That we all must die."

"Well, are you certain of anything else?"

"No."

"Then, are you making any preparation for this certain fact?"

"No; for I am young and strong."

"Do not the young die?"

"Yes, quite often."

"Now, listen: You are preparing to go to America; when you have finished your education you will return to Japan. Then you will enter your work of teaching; then grow old; then die; then you go before the great God who created you, and who knows you altogether. Is this not true?"

"Yes, I suppose it is."

"Suppose you die before next year; suppose the ship is lost. Sometimes, not often, ships are lost; in short, are you certain that you will live to carry out your plans?"

"No."

"You are certain that you must meet God?"

"I suppose so."

Then is it not wise to prepare for this certain meeting, and then if God wills, carry out the plan of your life?"

"It seems so; but I will think more of this and come again."

He did think more and more, and six weeks later, at his own request, and after making a credible confession of faith, he was baptized. With new interest in his fellow-men, for he seeks to lead others to Christ, and with new zeal and great joy in his heart, he is looking forward to the day when he, under God's blessing, will be able to carry out the purposes of his heart—viz., open a Christian school in his native village for the education of poor children; especially such as cannot enter the government schools.

This simple record may in some measure answer the oft-asked question, "How do you work

among the Japanese?" But it is not often that we find men as willing as this young man to obey the truth. Often many months must elapse before the heathen heart yields to Christ.

\$20,000,000.

In these days great things are being planned for missions; but nothing quite so stupendous has yet been proposed as that which our Methodist friends are contemplating for the closing year of the nineteenth century. Their watchword is \$20,000,000 for missions! It almost takes one's breath away. One-half, or even a quarter of this sum would seem like a stupendous amount, the raising of which would severely tax the resources of even so large and wealthy a denomination as the Methodist Episcopal. Yet our Methodist friends are notable for doing generous things, and their broad views as to mission work, coupled with their peculiar organization, make it possible for them to attempt a thank-offering commensurate with the grand achievements of the century. This ought to stimulate other denominations to a corresponding activity in missionary endeavor—*Examiner*.

Baptists have about the same numbers and the same wealth as Methodists, and they surely ought to have as much consecration. How much will we give the closing year of the nineteenth century?

Abiding in Christ.

If you are abiding in Christ you are reproducing yourself in thousands of instances when you are wholly unaware of it. Out of the personal relationship between the soul and Christ come the fruits of holy living. The vine does not bear fruit of itself; it bears its fruit through the branches. Our unconscious influence thus becomes far more fruitful than our conscious influence. In the last great day many will bewail that they have accomplished so little, and, looking at the scanty results, will say, "When saw we thee hungry, and fed thee? or athirst, and gave thee drink?" to find that unconsciously their lives had abounded in fruits well pleasing in the Master's sight. It is from such holy lives as this that is derived our Master's highest joy. It is when the whole body of Christ becomes instinct with His Spirit that the world is made conscious of his divine Headship over the church.—*Bishop Hendrix*.

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WOMAN'S WORK.

CONDUCTED BY MRS. M. F. SEARCY,
JACKSON, MISS.

We call attention to Mrs. Aven's report of boxes sent to our frontier missionaries. Let the good work go on.

We are happy to have a report from Sunbeams and Band Societies, by Mrs. Whitfield. These reports ought to inspire others to organize for work.

When we read Mrs. Miller's report of the "Week of Prayer," kept by the Clinton Sisters, we felt that this ought to inspire more of us. Sisters to have more prayer in our meetings. In our work for the house of the Lord, and for Missions, we should ask the guidance and help that comes from above. We have been to Ladies Meetings, where it was difficult to get any one to lead in prayer. Sisters, let us be much in prayer before we go to our meetings, so that we may be emboldened by the Holy Spirit, to speak, sing, and pray, in our meetings. For, "Where two or three are gathered together in my name, there am I in the midst of them." "Let the Lord be magnified, which hath pleasure in the prosperity of his servant."

Week of Prayer.

Week of Prayer of the Women's Missionary Society in Clinton, Miss.

Our Missionary Society met at the home of its President, Mrs. Aven, on Wednesday afternoon at 3 o'clock, but before beginning our prayer meeting the usual business of the Society was transacted. Three meetings were appointed during the week, in which different sisters would conduct the devotional exercises. In this meeting, the Scripture lesson was read by Mrs. Ellis and we then joined in prayer with our President. The attendance was unusually good and we were encouraged by having with us visiting sisters and received two new members into our Society. A tract on the W. M. Union was read, which was interesting and threw much light on this subject. We then joined in singing, "Blest be the tie, etc., after which a consecrated sister offered a most fervent prayer for a special blessing upon the W. M. Union, also for those who have gone forth to labor in the Master's cause in mis-

sionary fields. This closed our first prayer meeting and we went to our homes feeling the Lord had been with us and trusting our labors would not be in vain.

On Wednesday, the day of our second prayer meeting, in response to a request to meet promptly, as the hour approached, the sisters were seen coming from different parts of our town and wending their way towards the home of our much loved President, who was not able, on account of sickness to meet with us, we were most cordially received, however, by Mrs. Dr. Province and spent the hour pleasantly, but missed our President and her words of cheer and encouragement. Quite a number of the members were present and our sister, Mrs. McCrea, conducted the meeting from Luke 8:1-3, and singing, "Come Holy Spirit," etc. The topic was China, and her talk bearing on the topic was very instructive, showing wherein we may minister to Christ by prayer and supplication, where earthly possessions are lacking. We joined in singing, "Savior Thy Dying Love," and then our sister, Mrs. Abou, read "Childhood, Womanhood and Old Age" in China, which told something of the customs of the Chinese and made us feel grateful for our favored lot, and we trust will increase our zeal for these benighted people. Again we knelt in prayer, and then joined in singing, "I gave my life for Thee." By previous appointment our sister, Mrs. Province read "China as an Empire for Christ," which was full of interest. Our Christmas offerings were collected amounting to \$6.90 and we dispersed.

Our last meeting was also held at the home of our President, who is always ready to welcome us. The devotional exercises were conducted by our sister, Mrs. Sharp, from Ex. 35th chapter and Matt. 23:1-8 verses, prayer and song, "More love to Thee." Our subject being Woman's Mission, a paper was read by Mrs. Sharp showing woman's influence at home and abroad. Prayer being offered, Mrs. McCrea read a Review of our State work, in which was told the many things accomplished by our self-sacrificing women.

After singing "Every day and Every Hour," we were led in prayer by Mrs. Lowrey. An essay entitled, "More need of Prayer," was read and we closed our week of prayer and Christmas offering which we leave in the hands of

Him who regardeth the sparrows when they fall, trusting our feeble efforts will inspire us with greater zeal for future service in our Master's kingdom.

Mrs. M. E. MILLER,
Secretary.

Report of Boxes

Dear Mrs. Searcy:

I am sure it will interest the readers of this page to know what we are doing along the line of sending boxes to our frontier missionaries. This feature of our work has not claimed the attention of our societies as it should. Nevertheless, the history of "sending boxes to our substitutes" would form a beautiful chapter in our work, the smallest gifts doubtless proving the largest, as they did in the days when the Master stood over against the treasury. These boxes of supplies pay no part of the salary promised by the Board, but are real gifts from noble hearted women and children. Such gifts go up as sweet incense before God—the actual value of which cannot be known to us, but contribute as "rills to swell the streams of beneficence," and come back as refreshing dews upon the giver.

The following boxes have been reported to me:

Seranton Sunbeams	.....	\$ 60 00
Kosciusko W. M. S.	.....	75 00
W. M. Societies of Clinton,		
Edwards, Raymond and		
Jackson	.....	64 95
Starkville W. M. S.	.....	30 00
Oxford and Water Valley		
W. M. Societies	.....	47 69
Armstrong Society, Colum-		
bus	.....	115 00
Cherry Creek W. M. S.	.....	19 10
Winona W. M. S.	.....	33 50
Grenada, Seoby, Hardy		
and Liberty	.....	34 45
Mrs. A. J. AVEN.		
Clinton, Jan. 10, 1899.		

A Call to Prayer.

We have hid our light "under a bushel long enough," and think it high time others should see and feel the effects of it. We have been a society since 1887, working hard as a Missionary Society, but the greatest part of our work has been confined to our own church and in our own town. We have helped to build our church, pay our pastor, send contributions to Associations and other objects, for which we have received no plaudit of "well done good and faithful servant." Last year we sent a

sum to the Orphans at Jackson and have sent another contribution this year. We have appointed next week as a week of prayer and hope and wish you and your church to join us in prayer for a revival of religion in our church, for if we get the "mote out of our own eyes" we can see so much better to remove the beam out of others, and nothing but the Spirit can aid us; so pray with us, 3 o'clock P. M. and for us, that the blessing may come. Respectfully,

Mrs. BETTIE POON.

Okolona Miss.

Sunbeams.

Report of Sunbeam Work for quarter ending January 1, 1899:

Columbus Association—West Point Sunbeams: Foreign Missions, 30c; Foreign Missions, \$2.67; Home Missions, \$2.67; total \$5.60.

Chickasaw Association—Cherry Creek Sunbeams: Foreign Missions, 65c; total 65c.

Oxford Association—Oxford Sunbeams: Foreign Missions, \$1.35; Home Missions, \$1.75; total \$3.10.

Gulf Coast Association—Scranton Sunbeams: Home Missions (box), \$60.00; total \$60.00.

Yazoo Association—Carrollton Sunbeams: Ministerial Education, \$2.50; Orphan's Home, \$2.00; Yazoo Church Fund, \$1.00; Home Missions, \$2.00; Christmas offering F. M., \$2.70; total \$10.20.

Lebanon Association—Ellisville: Miss Ella Ward, Christmas offering, 35c. Grand total \$79.90.

Mrs. NETTIE S. WHITFIELD,
Superintendent of Band Work,
Carrollton, Miss.

Dear Sister Searcy:

It is with a sorrowful heart I send the above report for publication. Out of thirty-seven Sunbeam Societies in the State, we have only reports from five (5). I cannot believe it is from a want of interest in Christ's Kingdom, for I believe there are many willing workers, but who can, and who will answer the question of this seeming indifference on the part of the leaders?

Your Sister in the Work,
NETTIE S. WHITFIELD.

How blessed to know the Lord leads us!

"Keep thou my feet, I do not ask to see
The distant scene; one step's enough for me"

"Casting all your care upon Him
for He careth for you" are the comforting words of Peter.

SUNDAY SCHOOLS.

CONDUCTED BY REV. W. F. YARBOROUGH,
CRYSTAL SPRINGS, MISS.

LESSON FOR JANUARY 29, 1899.

Christ at Jacob's Well, John 4:5-15.

Motto Text—"Whoever drinketh of the water that I shall give him shall never thirst." John 4:14.

On account of his relation to the ministry of John The Baptist who had been cast into prison, and to avoid an encounter with the Pharisees, (see Matt. 4:12; John 4:1-2) Jesus after spending a few months in Judea succeeding the first passover of his ministry, withdrew into Galilee. His shortest route lay through Samaria and so, "he must needs pass through Samaria." It is probably near the close of the first day's journey when we find him sitting beside Jacob's well weary and worn from the toilsome journey.

THE TEACHER'S SKILL.—As he sits by the well awaiting the return of his disciples who have gone into the town to buy bread, a Samaritan woman comes to the well to draw water. He who was, at the same time, subject to human limitations and possessed of divine attributes, read the heart of this poor sinful woman and yearned for her salvation. The difficulties in the way of reaching her were tremendous, but her soul was worth the effort. She was a Samaritan, which with an ordinary Jew, would have been an insurmountable barrier. Race prejudice, religious bigotry and social ostracism, all of the rankest form; kept the Jews from associating with the Samaritans, except in business transactions and this under the strictest limitations. The race feeling in the South today does not begin to measure up to that which existed between Jew and Samaritan. Besides this, it was considered indecorous for a man to converse publicly with a woman. Added to all this, this woman had a very bad reputation. Most of us would have deemed it impossible to do the woman any good under the circumstances.

Nowhere is the Master's skill as a soul winner more strikingly set forth than in the conversation with this woman. It is well worth every soul-winner's closest study. In asking her for a drink of water he is doubtless thirsty, but his deeper desire is to get access to the woman's heart. The consciousness of having done this tired traveler a kindly favor would have been a mighty lever in overthrow-

ing the woman's prejudice. At first her natural antagonism asserts itself, but something in his manner, or his request keeps her from being rude. Her attention was gained and Jesus proceeded to lead her into the light.

IF THOU KNEWEST THE GIFT OF GOD.—The sad story of our ignorance and spiritual blindness is opened up in these words:

If she had only known her opportunity, the request would have been on the other side. She would have asked and he would have given her living water. Jesus seems to reply to her thought rather than her words. He has spoken of living water and she seems to be straining her mind to get hold of the deeper truth that lies beneath the surface of Jesus' words. She knows that Jacob's well contains living, i. e., running, water, but Jesus cannot mean that, for the well is very deep, about one hundred feet, and he had nothing with which to draw. There must be an intimation that he can get water from another source. Yet to do this would make him greater than Jacob, who gave this well, which to her mind, was inconceivable. It all sounded very mysterious, and in the labyrinthine maze of her spiritual darkness she was groping for the light, and yet ever turning aside into every little by-way of controversy. What a true picture of the benighted sinner's soul as the Spirit of God leads it into the light.

LIVING WATER. Jesus leads on a step further, telling her that every one that drinks from Jacob's well, though the drinking be continuous, will thirst again, while he who drinks once of the living water which he gives shall never thirst any more forever. This contrast between drinking continually and once for all is brought out by the difference in tense, in the Greek. He goes on to explain the secret of the satisfying nature of this living water by saying that it becomes, in us, a well of water springing up in perennial flow and issuing in everlasting life. It has its source in the Eternal One, and lifts us to the level of its source. Not only would it personally satisfy, but as the woman had doubtless borne the water from Jacob's well for others to drink, this well of living water would furnish her with an unending supply and enable her to be a blessing to others, a fact which soon finds illustration as she carried this living water to the hearts and homes of her town.

The wonderful words of this new Teacher appeal to her heart, and even if they have nothing more than a surface meaning, she desires to drink of this water, that her thirst may be allayed and that there may be a cessation of her weary journeys hither to draw water. The very lowest conception she can put on these words means for her a great advantage if they be true, but if the general drift of the dialogue be for us any guide to her real thoughts, she was gradually coming to realize the real import of the Saviour's teaching, and was already convinced of some great spiritual truth. Skillfully and tactfully Jesus leads her on to confession and acceptance of him. The same well of living water from which the Samaritan woman drank that day, must avail for the soul's thirst today.

To the Old Preacher's Friend.

Who is he? Where is he?

What has he done this winter, this cold winter, with its ice and snow and rain in such profusion, bringing aches and colds and pneumonia and rheumatism? This will be the last winter some of these old people will shiver or groan with pain. They are close by the gate of eternal deliverance and will easily hear with deafened ears the call to come up higher. Will they bear some sweet remembrance of the friend who said, "be warmed and filled" and then provided "those things which are useful to the body," or will the friend of the old preacher sit snugly by his warm fire and at his bountiful board forgetful of the sufferings which a little effort would relieve!

A. V. ROWE.

Commendations.

SHUQUALAK, MISS.
Jan. 12, 1899.

Dear Bro. Searcy:

We had with us on last Lord's Day, Bro. J. R. Farrish. He preached two excellent sermons to a good congregation. The Bishop seems to be enjoying good health, and promised to come again soon. We are always glad to have visiting brethren with us. Come over, Brother Searcy. I am sure you would enjoy being with our Shuqualak saints.

We enjoy reading "THE BAPTIST," and it finds a cordial welcome in our home.

Yours in the work,
J. W. STURDIVANT.

Little Folks.

Our Little Folks seem just a little tardy about writing, but we are glad some of them write. We wish we could have twenty letters next week.

We like boys like John Vernon Gates, who can "plow, and do most anything." That is the material out of which to make men.

Dear Editor:

I saw in THE BAPTIST that you would give the little folks a department and thought I would write. Papa takes the paper and we all like to read it. I am 12 years old and have one brother and one sister. Brother is at Mississippi College. Papa has a vegetable farm and I help him work. I can plow and do most anything. We are planting turnips and radishes to day. You will find enclosed 10 cents for Cuban Mission. If I see this in print and get another dime I will write again.

JOHN VERNON GATES.

Crystal Springs, Miss.

JEFFERSON, MISS., Jan. 1, '99.

Dear Baptist:

I like your neat, pleasant, little countenance and do not want to be separated from you for a single week. So please enter me as a subscriber, dating from the first issue. For the sound, good matter you have been furnishing us is worthy of reward. Also, please send me the last copy of the old year, as I failed to get that one, and I will remit soon. My best wishes are with you, little Baptist.

Your young admirer,

LULA BLAIR.

To the Sunbeam Societies of the State:

Will you not please read the report, and see how many Sunbeams are left out? Will you not resolve to rally to the cause, and let's do a grander work than we have ever done? Dear Sisters, and children of the State, will you not have an object for every month in the year, and give your mite, it may be, to that object, and you don't know how glad it will make your heart, to know that each month we are contributing to our Father's vineyard.

Let us remember the Mississippi College at Clinton, in February, as we are requested to let February be College month, by Bro. Lowrey, the honored president.

NETTIE S. WHITFIELD,
President of Band Work.

HOME READING.

BY D. HOYT.

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, for life's evening
Tinge his crown with sunset glow—
Why should good words near be said
Of a friend—till he is dead?

If you hear a song that thrills you
Sung by any choir of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should joy that thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you,
By its humble pleading tone,
Join it. Do not let the seeker
Bow before him alone.
Why should not your brother share
The strength of "threes or threes" in prayer?

If you see hot tears falling
From a loving mother's eyes,
Share them. And by sharing,
Own your kinship with the skies.
Why should any one be glad,
When a brother's heart is sad.

If a silvery laugh is rippling
Through the sunshine on his face,
Share it. 'Tis the wise man's saying—
For both grief and joy a place,
There's health and goodness in the mirth
In which an honest laugh gives birth.

If your work is made more easy
By a friendly, helping hand,
Say so. Speak out brave and truly,
Ere the darkness veils the land.
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go—
Leave them. Trust the Harvest giver,
He will make each seed to grow.
So, until its happy end,
Your life shall never lack a friend.

Signal Lights.

I once knew a sweet little girl
called Mary. Her papa was the
captain of a big ship, and some-
times she went with him to sea;
and it was on one of these trips
that the incident of which I am
going to tell you happened.

One day she sat on a coil of rope
watching old Jim clean the signal
lamps.

"What are you doing?" she
asked.

"I am trimming the signal lamps,
miss," said old Jim.

"What are they for?" asked
Mary.

"To keep other ships from run-
ning into us; if we do not
hang out our lights we might be
wrecked."

Mary watched him for some time,
and then she ran away and seemed
to forget all about the signal lights;

but she did not, as was afterward
shown.

The next day she came to watch
old Jim trim the lamps, and after
he had seated her on the coil of
rope, he turned to do his work.
Just then the wind carried away
one of his cloths, and old Jim be-
gan to swear awfully.

Mary slipped from her place and
ran into the cabin; but she soon
came back and put a folded paper
into his hand.

Old Jim opened it, and there,
printed in large letters—for Mary
was too young to write—were these
words: "Thou shalt not take the
name of the Lord thy God in vain;
for the Lord will not hold him
guiltless that taketh his name in
vain."

The old man looked into her
face and asked, "What is this, Miss
Mary?"

"It is a signal light, please. I
saw that a bad ship was running
against you, because you did not
have your signal light hung out, so
I thought you had forgotten it,"
said Mary.

Old Jim bowed his head and
wept like a child. At last he
said: "You are right, missy, I
had forgotten it. My mother
taught me that very commandment
when I was no bigger than you;
and for the future I will hang out
my signal lights, for I might be
quite wrecked by that bad ship, as
you call those oaths."

Old Jim has a large Bible now
which Mary gave him, and on the
cover he has printed, "Signal
Lights for Souls bound for
Heaven."

Waiting To Be Gracious.

Some years since a family moved
to the West. They secured a
piece of land, and began to make
them a home. As years passed
that home assumed shape and ac-
quired beauty, and the wild land
became a rich farm; beyond their
expectation even, they prospered
in all they undertook.

Among the few books taken with
them from their former home was
the old family Bible. They had
never used it much before; they
used it even less now. It was kept
on the stand at first; but in the
small house it proved to be in the
way, and was moved from place to
place, till at last it was thrust on
to an old shelf over the door of the
cabin. When they entered their
"new house" the Bible was put
away with many other things "too

good to leave behind, but not of
much use."

Many years had passed, and one
of their children was sick. For
many days they watched by the
bed-side. At last the doctor said,
"To-night will be the crisis. As
she passes it, so will she live or
pass away." It was a fearful night.
Most people know of some such
night—a night never to be forgot-
ten. Hour after hour those par-
ents waited. Midnight had passed,
and the clock had struck one, and
still no change. At length the
mother said;

"I cannot bear it any longer. I
feel that we must pray and ask
God to help us."

"But I have not prayed for years
—not since I was a boy at home.
And our Bible; I do not know that
we have any."

"I think I can find it."

She went and sought the book,
which for years had been an in-
cumbency. She brought it out,
and they both sat down to read it.
Oh, how different it seemed now!
Passages they had learned when
children now glowed with bright-
ness. How rich! how comforting!
how wonderful it was! It seemed
as if God was right there with
them, and talking to them. For a
long while they read and at last
knelt down and prayed as they
never prayed before. They did
not pray for the life of their child,
but for themselves that God would
heal them. And God heard them,
and that night of sorrow was turned
into a morning of joy. To their
bliss their child awoke and began
to recover.

It has seemed to me that that
Bible illustrates the grace of God.
How patiently it had awaited
for its time to speak! For fifteen
years it had been neglected. It
had been thrust from its place
again and again. There was not
room for it in the house. It was
never spoken of but in jest. It
was never looked at but to find for
it a more obscure place. But it
never murmured when thrust
aside, and when it was reviled it
reviled not again. At last its day
came, the heart opened, and it was
ready to speak and bless. How it
waited to be gracious! However
after it blessed that home, filling
the place it had waited to fill these
many years!

We sometimes think our work is
wasted because no results appear.
We put a Bible in a careless home,
and it is thrust aside on some out-
of-the-way shelf and is never read.
"A waste of effort and of money,"

one says. But by and by God
touches the heart, and it yearns for
guidance. Then the patient word
comes forth to comfort and to help.

We teach a boy in Sabbath
school. He seems heedless of all
our words, and at length goes
from us as indifferent as ever. But
years after the Lord quickens
him; and the seed we planted
springs up and brings forth fruit.
So patiently waits the grace of
God. All his influences wait their
time, and then enter the heart and
bless. While we are rejecting or
distrusting his grace, he is patient-
ly waiting to be gracious. How-
ever long men may delay, when
they come and ask him, "Giv-
eth to all men liberally, and up-
braideth not."—Richard Cordialy,
D. D.

The Pontotoc Pastor "Fowly"
Dealt With.

Editor of the Baptist:

I have often been given such un-
expected tokens of kindness by my
dear people that I felt like telling
the brethren as well as the Lord.
But I have seen gifts so paraded as
to seem that the recipient was fish-
ing for more gifts rather than ex-
pressing thanks for favors, that I
have grown weak in expressing
gratitude—so weak that I am
sometimes hardly polite. If I may,
however, I will tell your readers
of my last Sabbath of 1898, and
how I was treated.

Four days before Christmas I
began watching with the parents
Sheriff J. D. Simmons and wife,
the struggles of dear bright-eyed
J. C., as he grappled with that
dreaded malady, membranous
croup. Two days later we laid
what was mortal to rest in Pleas-
ant Grove cemetery, seven miles
away. 'Twas a sad day.

Saturday I was up before day
and off to my appointment over
frozen roads, riding horseback, and
then walking to keep warm. At
eleven o'clock I preached to a
small congregation about "The
special Providence of God." 'Twas
a cold day but our eyes were
moist and our hearts were full. I
went home with Sister Sharp,
whose husband, one of our loved
members, had so recently died.
Many times I had been rested and
cheered in that home in the last
five years; but it is changed now.
After dinner I went to see a widow
who has had a hard struggle, and
who now has a little son perfectly
deaf and almost blind—the result
of catarrh. From there I went to

the home of a brother who, while
in humble circumstances, has had
on his care an invalid father—in-
valid for years. This home had
past through a siege of slow fever
which lasted more than a year, but
they see in it the hand of God, and
so are thankful. In this home ac-
cording to previous appointment, I
tried to hold forth the Word of
Life at night. A stranger was
there, past middle life, who was
also a stranger to grace. How
earnestly he listened and how ear-
nestly he asked questions. How
hard it was to get him to commit
himself to Christ. He had had so
much wrong teaching. He came
to church Sunday. I was giving
up a church where I had been serv-
ing five years; but I laid aside my
"farewell sermon" and tried again
to preach Jesus only. The result
I leave to God.

At the close of the sermon breth-
ren gave me the parting hand.
Again eyes were moist. Locks
grown gray rested on my neck and
sobs only could speak. We had
labored together five years, and I
had sometimes thought that if the
devil ever strained the powers of
the pit to hinder God's work he
had done so there. God bless
those brethren who helped in doc-
trine and with substance.

Christmas day I dined with the
family of W. M. Furr. His daugh-
ter, Miss Mary, was at home from
College; also two University stu-
dents, manly fellows, were there.
Sumptuous and cheerful—one
would almost forget that there was
any suffering in the world! In
the afternoon I was in the home of
another invalid—so for years.
After prayers there was another
tearful "good by." The night
spent in the comfortable home of
Deacon Jno. Short, then a day on
the road fulfilling engagements,
and I was again in our own pas-
tor's home—oo-weigh!! What a
buzz! Every little fellow at one
time wanted me to "guess who
came to see us while you were
gone?" "Grandma?" "No! no!"
shouted a chorus of voices. "Cous-
in Susie?" "No! no!—he was a
good old man." "Uncle Mack?"
"No! no!" "Well, I give it up."
"It was SANTA CLAUS!—SANTA
CLAUS!!" Well, the dear Pontotoc
saints had donned Bro. Jeff Brown
in the habiliment of Santa Claus
and sent him with a wagon to the
pastor's home. And such a wagon
load! From a barrel of flour to a
box of crackers; from a baby wrap
to a bolt of domestic; pickles,
gloves, cheese, suspenders, dolls,

toys, handkerchiefs, ham, scissors,
towels, watersets, cuff buttons,
breast pins; hose, etc., etc. Every-
thing being elegant of its kind.

While I was lost to any fatigue
my wife told me that I had been
called to the telephone ever since
morning. Hurrying there I found
that I was wanted at Cherry Creek
immediately. "Old Bob" had had
a short supper, and so did some of
his best traveling. The nine miles
over frozen roads was soon made,
and in the home of the bride's
mother I united in holy wedlock
my friend, Author Roberson and
handsome Miss Laura Pitts. The
token \$10.00 was received and I
rested with the family of V. B.
Tackett, one of the Godliest of
men.

Brother Editor, when it is re-
membered that before the visit of
Santa Claus above referred to, a
Sister of Houka had sent us a pair
of elegant blankets, and a fine tur-
key, also another sister a fine tur-
key, a sister in a church where I
assisted in a meeting two years
ago, had sent us a third fine tur-
key, two boys had given us five
partridges, and a brother at Toco-
pola, a fat goose, to gladden our
Christmas times. Five partridges,
three fine turkeys, and a fat goose!
Can I not say the Pontotoc pastor
was "fowly" dealt with?

While I thank God and take
courage, I earnestly pray that he
will guide me to the best year's
work of my life. Such members
as Superintendent C. B. Mitchell,
Deacon R. P. Brown, and Sister
Newell Gambrell Stegall, have re-
peatedly said that they never knew
a church that was happier and
more hearty in its fellowship.
Eighty members strong, we gave
over \$1,000 to all purposes last
year. But I long to have each one
to possess greater spiritual power
over his immediate associates. As
I start on my eleventh year as pas-
tor here, I am conscious of weak-
ness. Oh, God, help my infirmi-
ties.

R. A. COOPER.

P. W. Johns, McLaurin, Miss., writes:
Have used Dr. M. A. Simmons Liver Medi-
cine ten years. It cures Indigestion, Sick
Headache, Sour Stomach, and Bad Taste
in the Mouth. I think a 25c package worth
a dollar package of Zeilin's and Black
Draught.

The sweetest life is to be ever
making sacrifices for Christ; the
hardest life a man can lead on earth,
the most full of misery, is to be al-
ways doing his own will, and seek-
ing to please himself.—Bickersteth.

For Overworked girls and Feeble women
Simmons Squaw Vine Wine or Tablets are
nature's greatest boon.

Amos Owen Cherry Trees.

The finest cherries and largest cherry
trees in the known world grow on the fa-
mous Cherry Mountain, near Ellenboro,
N. C.

For the past few years trees from this fa-
mous orchard have been transplanted in
the surrounding country and have proved
a surprise to the people by their rapid
growth, enormous size and delicious fruit.
The trees grow very tall and spread out
long heavy limbs and are filled with large
black heart-shaped cherries. As many as
five bushels have been gathered from one
tree. The fruit is very fine in flavor and
suitable for canning, ples, drying, etc., and
ripening as they do in May and June they
come in when other fruit is scarce and sell
readily at ten cents per quart. Besides
their great value as fruit trees they make
the finest of shade trees. Mr. Jno. T. Pat-
rick, Chief Industrial agent of the Seaboard
Air Line, after examining them and seeing
their great value as a fruit and shade tree
says: "These trees are rapid growers, they
make a good shade and yield an abundant
crop of large black cherries that find a
ready market. One thousand trees will in
five years from planting yield a revenue to
the town that puts them out sufficient to
pay town taxes, keep up the streets and
work the country roads leading into the
town."

"It would be a big advertisement that
will be worth thousands of dollars to be
able to say 'our town has fruitbearing trees
enough on its sidewalks and public parks to
pay the expenses of the town and build
good country roads,' and will give you a
world-wide reputation for thrift, enterprise
and good judgment."

Mr. Patrick did not only talk, but acted
on his judgment and we furnished to him
and his agents over six thousand trees dur-
ing '97-'98 season.

The trees can be set at any time from Oc-
tober 20th to March 20th and it is a very
rare thing for one to die. So rare that we
will gladly send another in place of any
that die the first season, that has been care-
fully set out. We carefully pack all trees
so as to arrive in good condition. We can
furnish them either by mail or express one
to three years old. Small trees grow off
better and will make a large tree as quick
as a ten foot one, but we will furnish them
any size up to ten feet high. We prepay
all trees when cash accompanies the order.
So it does not make any difference where
you live they will be delivered at the fol-
lowing prices:

ONE TREE BY MAIL 25 CENTS.	
6 TREES	" \$1.00
12 "	EXPRESS 1.75
20 "	" 2.50
50 "	" 5.00
100 "	" 8.00

One tree FREE with each order if you
mention THE BAPTIST.

Send money by registered mail, P. O., or
express money order or check, making the
check payable to FRANK BRIGHT, Sec-
retary, and address:

Cherry Mountain Supply Co.,
ELLENBORO, N. C.

References.—Rutherfordton Bank, Ruth-
erfordton, N. C.; Southern Express Co.,
Ellenboro, N. C.

\$100 Reward, \$100.

The readers of this paper will be pleased
to learn that there is at least one dreaded
disease that science has been able to cure in
all its stages and that is Catarrh. Hall's
Catarrh Cure is the only positive cure now
known to the medical fraternity. Catarrh
being a constitutional disease, requires a
constitutional treatment. Hall's Catarrh
Cure is taken internally, acting directly up-
on the blood and mucous surfaces of the
system, thereby destroying the foundation
of the disease, and giving the patient
strength by building up the constitution
and assisting nature in doing its work. The
proprietors have so much faith in its cur-
ative powers, that they offer One Hundred
Dollars for any case that it fails to cure.
Send for list of testimonials.

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Jackson Church.

Jackson Baptist Church, and Mississippi Baptists:

Slowly, so slowly, come the responses to meet the debt on this church house. There are about \$200, of the \$2500 that I asked brethren to send me to enable me to make a payment this winter. There were enough of us at the Hazlehurst Convention, when this debt was assumed by the Convention, to meet the payment with all ease. There was not a dissenting voice raised. The resolution was unanimous, to all intents and purposes, and in some manner, committed us all to help pay the debt. Perhaps some of us is saying, "If I knew this would end the matter, I would help." Yes, I know you would; who would not help under such a conviction; but your helping is one more and that will induce another, and that another, and we would finish it in a little while.

A. V. ROWE.

To College Girls.

Stone College will give unusual advantages for five months, beginning this month January, in every department of college work, at prices to suit the times. Because of our misfortunes and losses, we will make terms for these five months to enough young ladies to fill up the vacant rooms we have, that can not be had elsewhere with equal advantage. I am known in the State and South as a college president, and on the record of twenty-five years I make this offer, warranting that the very best work and service in every way will be given. I am in excellent health, able to do, in person, all I may deem necessary for me to do. All representations to the contrary by any one are unjust and made only to injure one who has had misfortunes that only Providence could control. To convince all that we are up-to-date and first-class, and to recover financial losses I will give those terms for the balance of the summer. Write at once for information or come.

L. M. STONE.

Meridian, Miss.

Indiana possesses half the window glass producing facilities of the nation, produces over one-third of the plate glass, and a fourth of the flint and green glass, and stands first among the glass producing states of the Union.

Obituaries.

Charlie Boyce Slay.

With the dew of youth still fresh upon the brow of Charlie Boyce Slay, the light of his life went out. He was born to Mr. and Mrs. A. D. Slay, near Crystal Springs, May 23, 1874, married to Miss Hattie Ramsey November 5, 1896, and died January 6, 1899. These together, with a bright little daughter live to mourn their loss. As a husband, he was kind and affectionate; as a son, obedient and dutiful; as a friend, faithful and unselfish; as a Christian, loyal and consistent. He was a member of Harmony Baptist Church, where he now sleeps.

W. F. Y.

Robert F. Little.

At the home of his parents, Amite county, Miss., Jan. 9, 1899, Robert F. Little, aged 23 years, 2 months and 10 days.

He was a member of the Bethlehem Baptist church, having been baptized nearly two years ago.

We do not know why he was taken thus in his young manhood, but our Father knows. A large number of sorrowing relatives and friends attended the funeral.

May the divine blessing be upon the family in their great sorrow.

T. C. SCHILLING.

Mrs. Eliza Ada Locke.

This estimable woman was born in Alabama, Nov. 11, 1842. She went from Alabama to Chickasaw county, Miss., thence to Texas, from there to Mayhew, Miss., where she died 4 1/2 P. M., Sep. 27, 1898.

She was baptized into the fellowship of the church while living at Buena Vista, Miss. When the Baptist church was started at Mayhew she was one among the number constituting it. She was ill about one week before her demise. She was buried in Sand Creek cemetery, Rev. H. J. Vanlandingham officiating.

To her weeping and heart-broken husband she extended comfort by saying, "don't weep, I am all right." She was a strong member of the Baptist church at Mayhew, and will be greatly missed in every place where her influence was felt. It is to be hoped that the beloved ones will feel that "The Lord gave and the Lord hath taken away and blessed be the name of the Lord."

W. B. WILLIAMS.

Dear Baptist:

New Year's day was a great one for Clinton church. Dr. Lowrey gave us a most excellent sermon—fresh from the Word itself. The earnestness of the preacher, and his strong presentation of the truth carried conviction to the minds and hearts of his hearers, and many, no doubt, were the resolutions to live better lives in 1899 than ever before. At the close of the sermon a collection was taken for State Missions. The amount of one hundred dollars in cash and subscriptions was raised, and it will all be paid before February 1st.

Though we have been without a pastor since the College opened, yet the deacons have managed to have preaching for us nearly every Sabbath. At our last conference Dr. Wharton was called as a supply. It is thought he will accept.

Taking all things into consideration we feel that we are on the upgrade. We are in for expansion.

H. C. WATLINGTON.

Marriage.

It fell to my lot and pleasure to spend the Christmas holidays in the State of Texas. The main object for which I went was to perform the rites of matrimony between my brother, Dr. J. H. Ball, and Miss Ida Fay Robertson, both of Crystal Falls, Texas, which event took place December, 25, 1898, at the home of the bride.

May Heaven's choicest blessings attend them through life, are the sincere wishes of their brother.

A. C. BALL.

Dr. J. S. Kirtley is kind enough to say the following of our recent visit to the Arkansas Convention:

"Our visitors did us good. Besides the above, there were numerous editors of papers that have more or less circulation in the State. Of these, only one may be spoken of, Dr. J. B. Searcy, editor of the new consolidated *Mississippi Baptist*, whose ministry began in this State forty five years ago, and who, if we may judge from his looks and his youthful enthusiasm, must have entered the ministry at about the age of five. He brought his genial presence, his large heart, and a great speech over to address the jubilee mass meeting held Sunday afternoon."—*Religious Herald*.

After the banquet of the lord mayor of London last week 140 odd baskets of fragments were gathered up and given to the poor.

The population of the earth at the time of Emperor Augustus is estimated at 54,000,000. It is now estimated at 1,580,000,000.

In making plans for the coming months, we trust many will make a place for a visit to Atlanta during the great International Sunday School Convention, which meets here in April. This is the Convention under whose auspices the Sunday School lessons are arranged. The occasion will bring together the foremost Sunday School workers of this country.

BOYS

YOU ARE WANTED AT

Mississippi College.

May the President have a word with you? For 13 years I have had a most delightful work with the girls at Blue Mountain. That is a lovely spot, and my work there was an ever-growing pleasure; but I have given over that inspiring position to my capable and worthy brother, Prof. H. G. Lowrey, and I am to devote myself to the boys and men. I shall have a strong and noble faculty, and we shall be pleased to give you first class college training. We shall try to shield you from all that would weaken you, and throw around you such influences and give you such help as will constantly strengthen you. We want you to be MEN! strong and manly men; and we shall do all we can to assist you in bringing yourself to that glad condition. Come with us and we will do you good.

Expensive? Why, no! It is cheap, if you wish to make it so. One boy who lives 225 miles away, told me that last session he paid board, matriculation, incidentals, books, traveling expenses, everything for \$130! Some go cheaper than that. You can spend more, but you need not.

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Yours for success,

W. T. LOWREY, President.

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